Church - 1912

NEGRO BAPTIST CONGRESS GETS DOWN TO HARD WORK

Second Day's Session Is Attended by Many Delegates

B. T. WASHINGTON TALKS

Must date 6-7-12

Noted Negro Educator Makes Plea for Education of Negroes In Rural Districts

TUSKEGEE, ALA., June 6—The second day's session of the seventh annual Negro Baptist Sunday School Congress was called to order Thursday morning at 10 o'clock in the chapel of Tuskegee Institute by Dr. J. H. Clark, of Nashville, Tenn.

Dr. J. Franklin Walker, of Ohio presided during the morning session.

Prof. Barker of Owensboro, Ky., opened the discussion on "The Organized Class the Most Effective for the Adolesent and Adult," stressing the importance of ideals in the period of adolescence. "You cannot crush the energy of childhood," said he. "It must be properly directed."

Dr. Sutton E. Griggs, of Nashville, author of many books on the race problem, delivered an address which was frequently interrupted by applause. He said that the saloon is wasting the manhood of the young negro. The saddest tragedy of the race is the elevation of the girls and the degradation of the boys. Dr. Griggs made a strong plea for the Christian training of the boys.

Mrs. Booker T. Washington was introduced to the Congress by Prof. R. B. Hudson of Selma, Ala. She made a short address endorsing the speech of Dr. Griggs.

Other strong addresses were delivered on the subject. J. M. Lewis of Columbus, Miss.; Rev. Dr. Johnson of Mobile, P. R. Washington of Fort Worth, Tex., M. T. Robinson of Oklahoma, Flossie V. Reid of Laurel, Miss. "The Sunday School Teachers' Meetings and How Best Conducted," was discussed by Rev. S. H. Ingraham of Brewton, Ala., and E. Victoria Brown of Greenville, S. C.

W. W. Campbell's Address.

W. W. Campbell, President of the Macon County Bank, delivered a very impressive welcome address last night in behalf of the white citizens of Tuskegee and the white Baptists of Macon County and the State of Alabama.

Booker T. Washington delivered one of his characteristic addresses, every word of which seemed to fall upon prepared soil.

Among other things he said: "Of the ten millions of negroes in this country 82 per cent reside in the rural districts. Those teeming millions may be ignorant but they are not degraded. They are worth saving. The organization that will reach out and take hold of the people in the rural districts and lift them to a higher plane of Christian civilization is the organization that will grow and spread and live."

Replying to Dr. Washington in behalf of the visitors, Dr. W. H. Moses of Knoxville, Tenn., said: "We are on the job with a working force of 20,000 consecrated, trained Christian workers."

Prof. J. W. Bell of Earlington, Ky., Principal of the high school of that city followed in a short but appropriate address which was received with applause.

Organization Not an Accident.

Replying to a question as to the organization of the Baptist Congress of Sunday School Workers, Dr. C. H. Clark, President, said today: "This great organization is not an accident. It is not the result of wild, thoughtless ambition, seeking notoriety; it is the result of watching the good growing out of similar organizations among our white brethren. As glorious results have come to them we are sure the same will come to us. Dr. Boyd, our Secretary, the founder of the Congress, is not only a student of humanity, but of affairs and results."

HOME MISSION BOARD REPORT.

Special to THE NEW YORK AGE.

HOUSTON, TEX., Sept. 10.—The report of the Home Mission Board, through its secretary, the Rev. R. H. Boyd, shows that from 1902 to 1911, 467 missionaries have been employed and that they have delivered 8,445 sermons and lectures; that 1,455 missionary Baptist Sunday schools and churches have been organized, 1,518 churches, associations and conventions were visited by them, and 1,051,225 miles traveled with a total expenditure of $385,511.24.

NEGRO CONGRESS DIVIDES WORK OF ITS DELEGATES

Prominent Negro Educators Deliver Interesting Addresses

SOUND ADVICE IS GIVEN

A Model Sunday School Will Be Conducted in Tuskegee Chapel This Morning

Must add 6-9-12

TUSKEGEE, ALA., June 8.—Delegates to the Negro Baptist Sunday School Congress today divided themselves among the departmental meetings. The Motoka and Galeda meeting was held in the Carnegie Library assembly room, the superintendent's department went into session at the Academic building, the Home and Fireside at Douglass Hall, the Missionary at the Auditorium, the Advanced Teachers at Phelps Hall, and the Primary and International departments assembled in the chapel. The seating capacity of these auditoriums and assembly rooms is about 8,000.

Rev. John E. Ford, director of the Bible study course, conducted a Bible study in the chapel which was attended by several hundred delegates.

The best methods of conducting organized Bible class movements of the Sunday School, how the Sunday School may affect the social life of the young people, the development of Sunday School teachers and workers and the influence of the Sunday School upon missionary activities were some of the subjects discussed in the departmental meetings.

Congress Called to Order.

Dr. C. H. Clark, chairman, called the Congress to order at 10 o'clock.

The Sunday School the Connecting Link Between the Home and the Church," and "The Sunday School Teachers' Most Difficult Problems and their Situations" were interestingly discussed by William Crudeep of Chicago, Susie McCarty of Mississippi, E. V. Bailey Riser of Missouri, Sylvia Carter of South Carolina, Julia P. Jackson of North Carolina, W. S. Nelson of Kentucky, H. D. Harvey of Alabama, J. J. Johnson of Ohio, Mary Louze of Mississippi, Mrs. R. C. Foreman of Mississippi and others.

Rev. R. C. Judkins, D.D., of Montgomery, was introduced and delivered an inspiring address on "Service."

Two Prominent Visitors.

The two prominent visitors to the Congress are Dr. Homer C. Lyman of Hamilton, N. Y., superintendent of work among negroes under the auspices of the International Sunday School Association, and Dr. Henry H. Meyer, secretary of the Sunday School Council of Evangelical Denominations for the United States and Canada, with headquarters in New York.

Dr. Meyer arrived from New York this morning. He was introduced to the Congress by Dr. R. H. Boyd.

Among other things Dr. Meyer said: "The Sunday School work is the greatest work in the world. As prevention is better than cure, it is far better to mold and shape the lives than to reform them. The work of the Sunday School is to shape and conserve the lives of the young.

"Religion is not a matter of dogma and creed. Some people think that if you believe right you are all right whether you do right or not. Religion must include the intellect, the emotion and volition. These elements are indispensable to religion. Right thinking, right feeling and right acting."

This afternoon Dr. Meyer delivered another address on "Some Practical Suggestions" on the larger movement for adult classes in the churches.

Tomorrow he will speak on "Looking Forward."

Homer C. Lyman Speaks.

Dr. Homer C. Lyman, superintendent of work among negroes, under the auspices of the International Sunday School Association, delivered a very helpful address on "The Conservation of Life." Among other things he said: "There are two words finding large place in the minds of thinking people today, the conservation of our forests, water power and all sorts of things but the Sunday School teacher is engaged in the most important conservation of all. Life is the most precious thing in the world. said 'All that a man hath will he give for his life.' Great effort is made by physicians and nurses to prolong life but the Sunday School teacher is to deepen, sweeten and clarify life.

"Jesus said, 'I am come that they might have life and that they might have it more abundantly.' It is with he more abundantly that the teacher has to do.

"The other word so much in evidence is efficiency. It means learning to do by doing. Tuskegee Institute is known the world over for its efficiency in the practical affairs of life.

"What the day school does the Sunday school teacher must learn to do. The Sunday School work is the biggest business of the world. It builds the complete life here and prepares for the life eternal."

Dr. Lyman has visited all the negro schools in Alabama, Georgia, South Carolina and Florida and has the specific teacher training work organized in practically every school established for the religious training of negroes.

During his stay in a school a general conference of pastors of all denominations is held and invited to hear his lectures on training of Sunday School teachers.

Services Sunday.

Dr. Ellington and Dr. Plus of Nashville, Tenn., will conduct a model Sunday School in the chapel at 9 o'clock in the morning. Dr. J. Davenport Bushell of Nashville will preach at 11 o'clock in the chapel.

A procession of local Sunday Schools and members of the Congress, led by Prof. N. Clark Smith's band and escorted by the teachers and students of Tuskegee Institute, will march to the chapel where a mammoth mass meeting will be addressed by Dr. R. I. Bowling of Norfolk, Va. Dr. Meyers will deliver an address at night.

Reception to Delegates.

Dr. Washington held a receptfon to the delegates and visitors this afternoon. Refreshments were served and short addresses delivered.

The delegates spent the afternoon isiting the shops and farm of Tuskegee Institute. They are profuse in raise of the kind and magnitude of the Tuskegee Institute. Nearly every address delivered is saturated with praise of the Tuskegee spirit and the Tuskegee method of education.

NOTED NEGRO EDUCATORS AT TUSKEGEE CONGRESS

Several Interesting Addresses at Third Day's Session

DELEGATES STILL COMING

Must date 6-8-12

Congress Attended by Many of Best Known Negro Ministers in the Union

TUSKEGEE, ALA., June 7—The third day's session of the Seventh annual meeting of the Negro Baptist Sunday School Congress opened at 10 o'clock Friday morning in the chapel of Tuskegee Institute, Dr. C. H. Clark of Nashville, Tenn., presiding. After a song service, conducted by Dr. National H. Plus, the first address of the day was delivered by Dr. John E. Ford of Jacksonville, Florida selecting for his subject the Nineteenth Psalm.

Dr. Ford laid special stress on "Natural and Revealed Religion," dwelling with special emphasis on the question of "Once-Born Souls," as expressed by the late Professor William James and "Twice-Born Souls," as set forth by the English author, Prof. Bigbee, in his clinic of "Twice-Born Souls," "Souls in Action, or Workers for Service." In the study and development of the subject over five hundred Sunday School Superintendents and teachers took part and finally voted it one of the most helpful discussions of the Congress.

Dr. W. S. Ellington, of Nashville, Tenn., editor of the Sunday School literature of the National Baptist Publishing Board, spoke on "The Child the Book and the Teacher," dividing the child-life into infancy, childhood and adolescence, calling attention to the special training for each period from one to six years, from six to fourteen, and from fourteen to twenty-one years. This lecture, illustrated on the blackboard, created intense interest and proved to be of immense value to those who have the task of training children.

Rev. J. H. Brown, of Florida, presided at the morning session.

Helpful Paper Read.

Prof. C. W. Boyd, of West Virginia, read a thoroughly prepared paper on "The Special Benefits of the Metokas and Galedas," the first term refering to the organization of young men in the Sunday School and the latter to the young women. Prof. Boyd's paper was based on the actual experience of thirty years work in the Sunday School as superintendent. This paper proved very helpful as was evidenced by the fact that many of the pastors of large churches stated that they intend to begin the good work in their churches at once.

Rev. A. A. Mathews of Atlanta, Ga., Rev. Wm. Hicks, B. D. of Uniontown, Ala., Dr. R. H. Boyd, of Nashville and others discussed the paper and endorsed the views expressed.

"Denominational Colleges and Academies and their Obligation to the Sunday School" was discussed by Flossie B. Faut of Union, South Carolina, who stressed the training of head, heart and hand. She was liberally applauded.

Prof. B. H. Douglass of Mexico, Mo., a graduate of Lincoln Institute, Jefferson City, Mo., read a fine paper on the same subject.

"The Sunday School the Connecting Link Between the House and the Church," was handled in an efficient and effective way by Rev. T. Timberlake of Mayfield, Ky. He was followed by Dr. S. T. Clanton, dean of the Theological Department of Selma

University, Selma, Ala.

Keep Out of Bar Rooms.

Dr. A. J. Stokes of Montgomery, Ala., was introduced and delivered a short address which created a sensation. Among other things he said:

"I do not believe in what you call 'getting religion.' When you tell a negro to get religion he will go straight to the grave yard as a matter to his doom. This is the way I read the Bible. Pure religion and undefiled before God is to visit the fatherless and the widows in their affliction and keep out of the bar rooms."

Thursday Night's Session.

The meeting in the chapel Thursday night furnished many surprises to the audience of two thousand delegates and visitors.

Teachers Meetings Discussed.

"Teachers Meetings and How to Conduct Them" was discussed by Bros. Henry Lyman, Sarah D. Thomas of Montgomery, Lalna Taylor of South Carolina, Mattie McCarter, J. D. Crenshaw, Ida B. Davis and Dr. W. L. Johnson of Mobile.

Some of the leading negro preachers attending the Congress are:

John E. Reed, D. D., Jacksonville, Fla.; J. Franklin Walker, D. D., Cincinnati, O.; R. H. Bowling, D. D., Norfolk, Va.; William Hicks, B. D., Uniontown, Ala.; J. D. Bushell, D. D., Nashville; William Johnson, D. D., Mobile; J. W. Hurse, D. D., Kansas City, Mo.; Charles D. Douglass, Te D., Richmond, O.; Prof. C. W. Boyd, Charleston, W. Va.; Rev. T. J. Tinsley, Clarke, D. D., Maysville, Ky.; C. H. Mark, D. D., Nashville, Tenn.; R. H. Boyd, LL. D., Nashville, Tenn.; Prof. E. J. Easterling, A. B., Chattanooga, Tenn.; A. Bell, D. D., Columbus, Miss.; S. Reddick, Montgomery; H. Allen Boyd, Secretary, Nashville, Tenn.; R. B. Hudson, Recording Secretary, Selma, Ala.; William Beckham, D. D., Nashville, Tenn.; W. S. Ellington, D. D., Nashville, Tenn.; T. W. Lancaster, D. D., Florida; J. P. Bailey, Texas; D. H. C. Henry, Natchez, Miss.; R. H. Douglass, Mexico City, Mo.; N. H. Paus, D. D., Nashville, Tenn.; H. Crudup, Chicago, Ill.; A. J. Stokes, D. D., Montgomery; Prof. W. H. Fuller, A. M., Austin, Tex.; J. D. Kent, B. D., Birmingham, Ala.; J. H. Connor, D. D., Selma, Ala.; J. W. Bell, A. M., Earlington, Ky.; S. W. Batchler, D. D., South Carolina; Sam W. Bocote, Kansas City, Mo.; M. M. Porter, Bloomington, Ind.; L. T. Simpson, D. D., Tuscaloosa; Sutton E. Griggs, D. D., Nashville; Matthew W. Gilbert, D. D., Selma; N. N. Neeley, D. D., Montgomery; William Madison, D. D., Montgomery; L. W. Calloway, D. D., Selma; Y. C. Terrell, B. D., Kentucky.

A WORTHY MAN HONORED

Christian Recorder

The A. M. E. Church Taking High Ground.

John Anderson Lankford, M. M. S., the leading Negro architect of the country, was unanimously elected supervising architect of the A. M. Church on May 23, 1912.

The great need of a church architect has been fully realized by the Bishops, General Officers and ministers for some time. Too often, the church edifices and buildings constructed in the rural districts and small towns are without proper ventilation and light. But now a man of competency and capable architect has been elected in the person of J. A. Lankford. He is a mechanical engineer and has a wide experience as a builder.

The Christian art of the Church has been raised to a high point of perfection by his election. Mr. Lankford is a native of Missouri, having been educated in the public schools and at Lincoln Institute, afterward graduating at Tuskegee and from one of the best schools in the East on architecture. He is a young man of great ability, forethought and an architect and mechanical engineer, and has designed, supervised and built some of the best buildings in the country owned by his race. He has won many contests from other races and from white architects. He has made Christian art a specialty. He has also designed some of the best schools, colleges, residences and business buildings in the country.

Any Negro corporation, society, church or property owner will do well to consult him if they are thinking of building or making improvements. At present his headquarters are Edward Waters College, Jacksonville, Fla.

BISHOP C. S. SMITH WRITES ON MID-WINTER COUNC

Christian Recorder

The Mid-winter Council of the Bishops of the A. M. E. Church, which recently convened in Bethel Church, Baltimore, was a record-breaker in many respects. And, first of all, as to the place of meeting. My knowledge of architectural technique is far too limited to permit of even attempting a description of the magnificent and spacious edifice in which the Council was held. I may except the new Catholic Cathedral at Port-au-Prince, Hayti, but aside from that I doubt if it is equalled by any church edifice owned by any body of Christian Negroes anywhere in the world. Then its location is so ideal. It occupies a corner, and faces the famous Druid Hill Avenue. It is built entirely of stone, and in addition to the main auditorium, has two chapels, pastor's study and a room for board meetings. The portrayal of the many distinctive features of this newly-acquired cathedral of African Methodism would furnish data for an interesting article of considerable length.

The Council convened on the 15th o February, and on the evening previous an ante-function was given at Trinity Church, in the shape of a lecture on the "Life of Richard Allen," by Dr. H. C Ransom, whose well-known eloquence need scarcely be referred to. At the close of the lecture the visiting bishops and clergy were the guests of the pastor, Dr. A. L. Gaines, and his noble congregation, at a sumptuous repast. The attendance at the devotional services the following morning was the largest that I have ever witnessed on a similar occasion. The sermon was preached by Bishop Evans Tyree, who sustained his reputation as an inspirational and sound Gospel preacher. The sessions of the Council extended through three days, during which a large amount of business was transacted. All the bishops were present, except Bishop Salter, who was absent by reason of illness. All the general officers were present, except Mr. Ira T. Bryant. The Council sat with closed doors and its proceedings were executive. Bishop C. T. Shaffer will preach the quadrennial sermon at the forthcoming General Conference, and the writer will deliver the Episcopal Address. Rev. B. W. Arnett, D.D., was appointed fraternal delegate to the General Conference of the M. E. Church, and Rev. P. G. Simmons, D.D., to the A. M. E. Zion Church. The specific recommendations to be made to the General Conference number fifteen, which is the largest number ever made to any session of that body. The Episcopal Address will cover twenty-five distinct topics, and will consist of over twenty thousand words. It is now practically ready for the press. As this is the last quadrennial preceding the centennial of our connectional existence, the bishops have decided that the Episcopal Address shall be both comprehensive and historic. An order of service for the opening of the General Conference was agreed on; also for the memorial service.

The banquet tendered the bishops and visiting ministers by the Baltimore Ministers' Union of the A. M. E. Church, on Thursday night, far surpassed all similar functions. Over four hundred persons were served at seventy-five cents per plate. Orchestral music was a feature of the occasion. The banquet was served in the upper chapel, which is admirably adapted to such functions. The following addresses of welcome were delivered: On behalf of the city, his honor, Mayor Preston; on behalf of the Baltimore Conference, Dr. P. J. Jordan; "Our Guests," Rev. A. L. Gaines, D.D.; "Our Church," Rev. I. N. Ross, D.D.; on behalf of the clergy of the city, Dr. Harvey Johnson. Response by the writer. The music by Bethel Choir and Ebenezer Quartet, was most excellent and inspiring. Bishop Coppin was master of ceremonies, as well as the chairman of the General [illegible] mittee on

THE AMERICAN CHURCH
Institute for Negroes.
The Bishop Payne Divinity, St. Paul's, St. Augustine's, Saint Athanasius, St. Mark's, and the Vicksburg Industrial Seminary.
A Church Institute representing the Educational work of the Church for the Negro race: [illegible]
Industrial, Agricultural, Normal, Academic, and Professional training for Colored Youth. REV. SAMUEL H. BISHOP, General Agent. Office, 500 West 122nd St., New York City.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Church — 1912

THE METHODIST AMUSEMENT BAN

THE AMUSEMENT BAN remains standing in the disciplinary laws of the Methodist Church by a majority vote of 77 at the recent General Conference. Such a conclusion is "just less than impotent," says *The Northwestern Christian Advocate*, the Chicago organ of this Church. "No pastor is going to enforce the law when sentiment is so evenly divided; and no law under such circumstances can have much moral or restraining force," says this journal. In this the editor seems to speak mainly for the minister who is put in a constant quandary regarding the enforcement of the church's law. There are doubtless a large number among the members of this church who prefer to retain the statute as a check upon the spirit of worldliness. The Methodist bishops, we are told, have recommended expunging the law at every General Conference since 1900, but the conservative element seems to carry the day each time. The minority report submitted by Chancellor Day of Syracuse University, states "in clear and compact form the reasons for the faith of those who ask for a change." His document first rehearses that a "persistent and widely extended misunderstanding of the attitude of our Church upon the practise of doubtful amusements is embarrassing the Church"; that "the legislation introduced into the laws of the Church upon this subject in 1872 is cause for constant irritation and harmful and disturbing discussion." He observes, further, that during the first hundred years of American Methodism, "there was no other rule or law concerning popular amusements than that originally given by Mr. Wesley to his societies." Then follow these paragraphs:

"WHEREAS, The General Conference of 1872, even in its legislative action on the subject declared the original general rule 'sufficiently comprehensive,' but proceeded nevertheless to catalog certain specified practises as violations of the Discipline; and,

"WHEREAS, The principle of legislation governing said action of 1872 is one that involves the necessity of frequently revising an incomplete catalog of forbidden amusements in order to meet changing conditions; and,

"WHEREAS, Such periodical revisions can not be made without hurtful agitation in the Church and are therefore inexpedient; and,

"WHEREAS, It does not appear from the experience of the Church that the principle of legislation has contributed either to the upbuilding of true religious character, the increase of respect for the Discipline and order of the Church as a whole, or gives promise of such results, but is found to be a hindrance to the best type of pastoral [illegible] and to contribute to division among sincere and devoted members of the Church; therefore be it

"*Resolved*, That while we most solemnly and insistently emphasize the admonitions and entreaties contained in chapter sixty-eight of the Book of Discipline on this subject and disapprove the doubtful amusements specified in paragraph 260, we direct that in the next edition of our Discipline, instead of that portion of paragraph 260 which presents certain amusements by name and leaves many others unnamed, our rule on the subject of popular amusements be the general rule provided by Mr. Wesley and in two General Conferences commended unanimously by our Board of Bishops, 'against taking such diversions as can not be used in the name of the Lord Jesus.' And be it further

"*Resolved*, That we earnestly protest against the false accusations that we are abating in any particular our opposition to all amusements and [illegible] practises that oppose and hinder the development of the most spiritual and perfect type of the Christian character and we insist that the best corrective of such diversions is a deep and abiding spirituality."

The Rev. Dr. Warner, of the Columbia River Conference, who represented the committee having the matter in hand, reported that "forty-nine memorials had come to the committee for consideration, thirty-nine of which asked that no change be made." The situation in the Church in general he summarized thus:

"We had no memorial or request before us from any young persons, or young people's organizations, for any change in our law on amusements. On the other hand, we had several memorials from Epworth League chapters, from district organizations, and State Epworth League organizations, praying us not to make any change in this rule. We have no request before us from any laymen's organization, or association, or league, or lay conference, asking any change in this rule. On the other hand, we had requests from lay electoral conferences and brotherhoods appealing to us not to change this law."

The Northwestern makes this analysis of the vote after all was said and done:

"The total vote was 815, nearly the full polling-strength of the conference. Of this number, 446 proposed to keep the legislation as it now is, while 369 were in favor of the modification proposed by the minority report, a difference of only seventy-seven. . . . One somewhat peculiar feature of the vote was the presence of the 'instructed' delegate; that is, the delegate who voted not his convictions but his instructions. Of course the instructions were all one way—to retain the paragraph in its present position; and the 'instructed' delegate did not feel free either to keep his mind open to argument or his vote free to register his individual judgment. There can be no doubt that many gave their vote where their judgment did not consent—than which nothing could be more fatal to representative government. Aside from this, however, there is the following interesting and suggestive analysis of the vote: Among the white English-speaking conferences in the United States there was a total vote of 635, of which 293 voted to retain present legislation and 342 voted for the change—a majority in favor of the change of forty-nine. But this was completely offset by the vote of the colored and foreign-speaking members, who together registered a total vote of 180, of which number 153 voted for the present legislation and twenty-seven for the change. Briefly, the vote shows that the present legislation of the Church was made for us by our colored and foreign brethren, all of whom are equally loyal with us to the Church, but neither of whom faces or knows the social conditions of the great body of American Methodism throughout the northern half of this continent. Here is the statement in tabular form:

DIVISIONS			
I. White, English-speaking conferences in the United States	Pastors	187	139
	Laymen	155	154
II. Foreign conferences in the United States	Pastors	3	17
	Laymen	2	19
III. Colored conferences in the United States	Pastors	3	39
	Laymen	2	41
IV. Foreign conferences	Pastors	11	17
	Laymen	6	20
Total		369	446

Literary Digest 2-10-12

FAINT HOPES OVER CHURCH STATISTICS

WHEN A PERCENTAGE of less than one and seven tenths represents the increase in numbers of churches and communicants in the United States, it "can not be considered as at all satisfactory." So says Dr. H. K. Carroll, whose annual statistical article it is our habit to quote in abridged form from *The Christian Advocate* (New York). Still he sees grounds for encouragement in the fact that this small percentage is "somewhat greater" than the increase for 1910. The figures representing our latest returns show that there are 221,197 churches and 35,836,190 members in the United States. The total increase for 1911 is 1,990 ministers, 2,832 churches, and 594,366 communicants. Dr. Carroll complains of the lack of carefulness of some denominational statisticians both in collecting and compiling, who "too often substitute estimates or guesses for exact returns." Variations appear from year to year for which no apparent cause exists, "except inexcusable mistakes." The Christian Scientists, as was the case last year, give figures for ministers or readers and societies, but none for members. The Christian Catholic Church, otherwise known as the Dowie Movement, refuse to give any statistics. The Disciples of Christ furnish no returns for 1911. "Those given in these columns for 1910 were found to be incorrect, the total of communicants being considerably smaller than was then reported, as the figures for the whole world instead of for the United States were reported." In the statement for 1910 of the present tables they are given in corrected form. Dr. Carroll makes some comments on the reported increases of several leading denominations:

"The Methodist Episcopal Church, which has been one of the most active evangelizing and prosperous denominations, reports, it is true, a larger increase than usual—nearly 48,000—but its percentage is a fraction below the average. The Presbyterian Church (Northern) falls below one per cent. and the Protestant Episcopal Church barely reaches two per cent. The average net increase of the Methodist Episcopal Church is less than two for each of its churches, that of the Northern Presbyterian is a little over one, and that of the Protestant Episcopal Church is somewhat over two. The losses by death, removal, exclusion, etc., must be much larger than formerly, or the ingathering through the Sunday-school, revivals, etc., must be smaller. The net increase during the decade ending with 1910 was about 786,000 a year."

The following table gives the order of denominations:

DENOMINATIONS.	RANK IN 1911.	COMMUNICANTS.	RANK IN 1890.	COMMUNICANTS.
Roman Catholic	1	12,556,612	1	6,231,417
Methodist Episcopal	2	3,234,822	2	2,240,354
Regular Baptist (South)	3	2,304,724	4	1,280,066
Methodist Episcopal, South	4	1,892,454	5	1,209,976
Regular Baptist (Colored)	5	1,799,222	3	1,348,989
Presbyterian (Northern)	6	1,340,310	7	788,244
Disciples of Christ	7	1,308,116	8	641,051
Regular Baptist (North)	8	1,211,426	6	800,450
Protestant Episcopal	9	947,320	9	532,054
Lutheran Synodical Conf.	10	780,938	12	357,153
Congregationalist	11	741,400	10	512,771
African Methodist Episcopal	12	620,234	11	452,725
African Meth. Epis. Zion	13	547,216	13	349,788
Lutheran General Council	14	467,495	14	324,846
Latter-day Saints	15	350,000	21	144,352
Lutheran General Synod	16	309,702	20	164,646
Reformed (German)	17	297,829	15	204,018
United Brethren	18	291,461	16	202,479
Presbyterian (Southern)	19	287,174	18	179,721
German Evangelical Synod	20	253,890	17	187,432
Colored Methodist Episcopal	21	234,721	24	129,38[illegible]
Spiritualists	22	200,000	39	45,030
Methodist Protestant	23	183,318	22	141,989
Greek Orthodox (Catholic)	24	175,000	138	10[illegible]
United Norwegian Lutheran	25	170,088	26	119,97[illegible]
United Presbyterian	26	136,850	27	94,40[illegible]
Lutheran Synod of Ohio	27	131,923	33	69,50[illegible]
Reformed (Dutch)	28	117,288	28	92,97[illegible]
Evangelical Association	29	109,506	23	133,31[illegible]
Primitive Baptist	30	102,311	25	121,347
Dunkard Brethren (Conserv.)	31	100,000	35	61,101

The "Official Catholic Directory" unfortunately is not published in time to furnish us with the latest returns from the Catholic body, which differ always from the estimates of Dr. Carroll's method of compilation. We are compelled to quote from the 1911 edition of the Directory, which gives the total Catholic population of the United States proper as 14,618,761; number of priests, 17,084; churches, 13,461; parochial schools, 4,972. These figures, we are informed, will be considerably increased by the tables to be published in the 1912 edition. Dr. Carroll's table of denominational families, showing their order in size, is this:

FAMILIES	RANK IN 1911.	COMMUNICANTS.	RANK IN 1890.	COMMUNICANTS.
Catholic (Roman, etc.)	1	12,575,085	1	6,257,871
Methodist	2	6,819,660	2	4,589,284
Baptist	3	5,634,565	3	3,717,969
Lutheran	4	2,289,897	5	1,231,072
Presbyterian	5	1,944,181	4	1,278,362
Episcopal	6	956,930	6	540,509
Reformed	7	451,938	7	309,458
Latter-day Saints	8	400,650	9	166,125
United Brethren	9	311,834	8	225,281
Dunkard Brethren	10	123,677	13	73,795
Friends	11	122,796	11	107,208
Adventists	12	95,764	14	60,491

Dr. Carroll pays a tribute to the valuable information again furnished by the Lutheran statistician, Prof. J. N. Linker. Of the nationalities found in this denomination we are told:

"There are three Finnish synods, and Finns are also found in Swedish and English churches. There are about 300,000 Finns in the United States. The Esths, of Esthland, who speak Esthonian, but understand Finnish, are also here in considerable numbers, but with only one pastor in the United States, and one in Alberta, Canada. The Lutheran work among the Hungarians, of whom there are large numbers in this country, seems to be quite small, tho the Lutheran element in the Evangelical Church of Hungary forms about one-seventh of the whole. The Slovaks, who, like the Hungarians, belong to the Slavic race, are gathered into a synod.

"The Slavs, including Russians, Poles, Bohemians, Slovaks, Slovenians, Servians, Letts, and Lithuanians, have come here to the number of something like 2,500,000. Mostly they are from Eastern Europe. The immigrants quite generally know German and large numbers join the German Lutheran Church, while their children go into the English Lutheran Church. Of course the body of the Poles are Roman Catholic, and most of the Russians, Servians, and Slovenians Greek Orthodox.

"The various Lutheran bodies are gaining in organization, in equipment, and in numbers. For benevolences they raised in 1911 $2,832,800, and paid something like $12,500,000 in local expenses. The value of their church property reaches nearly $84,000,000. The number of institutions of various kinds which they maintain is very remarkable."

BISHOP SHAFFER'S QUADRENNIUM

Christian Recorder

LARGE SUMS OF MONEY COLLECTED FOR LOCAL AND GENERAL PURPOSES DURING THE LAST FOUR YEARS

6/20/12/

Summary of Bishop Cornelius T. Shaffer's Excellent Work in the Fourth Episcopal District During the Quadrennium Just Closed 1908-12.—Large Increases

Number of churches	362
Seating capacity of the churches	93,367
Number of parsonages	199
Conversions in the churches.	
8,921; in the Sunday Schools 4,287; total	13,208
Accessions to the churches	13,199
Full members in the District	27,729
Probationers in the District	3,798
Local preachers in the District	289
Exhorters in the District	37
Number of Sunday Schools	362
Number of officers and teachers	2,445
Number of scholars in S. S.	16,573
Number of books in the libraries	18,555
Adults baptized	2,964
Infants baptized	1,568
Deaths in the District	1,882
Number of Missionary Societies, W. M.	199
Number of Allen Christian Endeavor Leagues	117
Moneys Raised for Local Purposes.	
Presiding Elders	$54,902.24
Support of Pastors	513,439.75
Local Churches	475,086.77
Sunday Schools	117,242.89
Allen Christian Endeavor League	4,137.15
For benevolences	27,567.33
Miscellaneous purposes	8,374.79
Total for all local purposes	$1,200,752.92
For General Purposes.	
Dollar Money	$58,841.75
Home and Foreign Missionary money	1,484.06
Easter Day Fund for H. & F.	9,408.29
Ministerial Roll Call for Missions	1,097.45
Woman's Parent Mite Society	10,322.13
Educational Day Fund	7,290.16
Wilberforce Special for Education	2,468.17
Educational Roll Call	934.10
Educational for Wayman Institute, Ky.	8,376.32
Theological Seminary Fund	1,134.15
Ministerial Roll Call for Payne Seminary	863.25
Church Extension or Children's Day	2,685.37
Bible Cause	117.30
Conference Contingent Funds	3,590.64
Handy Aged Ministers' Home, Mich.	1,230.29
Minute money	1,515.41
General Conference Delegates' Expenses	2,096.97
For the weekly papers, the Voice and Review	2,254:60
Total for all general purposes	$114,710.41
Increase Over Last Quadrennium in General Claims.	
On Dollar Money	$12,288.14
Educational Money	13,985.46
Missionary Money	7,758.32
On Pastors' support	121,361.48
General total increase	203,172.66
Grand total for all purposes in the two quadrenniums in 4th District	$2,337,754.00
Grand total for all purposes	$1,315,463.33
Grand total increase for all purposes	$203,172.66
Value Church Property & Sunday Schools	$1,602,303.79
Total indebtedness of all property	172,383.24
Balance in Steward's Treasury	403.78
Balance in Trustees' Treasury	13,611.27
Net indebtedness of District	$158,368.19

Church — 1912

PENN'S ELECTION HAS GIVEN SATISFACTION TO HIS CHURCH

Atlanta Constitution

The election of Dr. I. Garland Penn of Atlanta, to the office of corresponding secretary of the Freedman Aid Society at the recent session of the general conference of the Methodist Episcopal church, seems to have given general satisfaction throughout the church. Of the numerous well-known institutions for the education of negroes throughout the south, the Freedman Aid Society is regarded with peculiar affection and gratitude by a large portion of the negro people of America, and they all welcome the step that insures the continuance of its usefulness by placing at its head one who is so well known by reason of his constructive work in several fields of racial endeavor.

Dr. Penn called the attention of the country to the achievement of the negro race through the success of the negro exhibit at the Cotton States exposition, held in Atlanta in 1895, because of his painstaking care and general forethought as head of the department.

Dr. Penn came to this position from the public schools of his home town, Lynchburg, Va., where he was a principal, and where he not only succeeded in his work, but had drawn considerable attention to himself through the authorship of "The Afro-American Press," a book of 600 pages. Dr. Penn has since written "Self-Education," "The United Negro" and is joint author of "Seven Graded Sunday Schools."

He is, perhaps, more widely known among the young people of the negro race, regardless of denomination, than any other churchman. His success in the Epworth League has been reflected in the many fields into which he has been called.

While in the Negro Young People's Christian and Educational Congress he sought to unite all the churches into one impressive organization that at least would serve to emphasize the readiness of the negro young people to respond to capable leadership.

Engineered Negro Exposition.

In the matter of organization, Dr. Penn has to his credit the Epworth League in his own church, which in the past sixteen years he has built up until it occupies the position of the best and most widely organized Christian society among the colored young people. He engineered the first and most successful negro exposition movement, during which time he also called together the negro physicans, giving birth to the idea which has since resulted in the forceful National Medical Association.

Through the National Negro Young People's Christian and Educational Congress Dr. Penn offered for the first time a movement whereby negroes of all denominations could come together in one great Christian movement for the race. The last movement which he pushed to a successful issue was that of quadruple conventions among the colored conferences of the Methodist Episcopal church, whereby several benevolent causes among the colored people could be placed in the way of self-support.

Out of these conventions came the decision to observe the fiftieth anniversary of the emancipation of the negro by the Methodist Episcopal church on behalf of the Freedman Aid Society to raise $500,000 for the endowment of these negro schools.

I. GARLAND PENN.

Again, Dr. Penn, twenty-five years ago, when he lived in Lynchburg, Va., undertook, with others, to have the local church, of which he was a member, gimve $5,000 in one sum for the establishment of the Virginia Collegiate and Industrial institute in that city, now one of the Freedman Aid schools. His church gave this money

Will Help Schools.

His success in these and other efforts leads the people of the country to feel that Dr. Penn will bring to the Freedman Aid Society, in addition to his energetic and forceful manner, the experience he has gained in all these activities, and thus be the means of bringing about larger results for the work of the negro schools in the south that depend almost entirely upon the Freedman Aid Society for their maintenance.

There seems every reason to believe that under the new administration of affairs of the Freedman Aid Society through Dr. Maveety and Dr. Penn, who serve with co-ordinate jurisdiction, the twenty-three important schools for negroes throughout the south will enter upon a new era of prosperity.

Dr. Penn's first public address was in Massie hall, in Toronto, at the International Epworth League convention. He made such an impression upon the audience that Bishop O. P. Fitzgerald, of the Methodist Episcopal church, south, came forward to the platform and gasped the hand of Dr. Penn. Dr. Penn was introduced on this occasion by Bishop John W. Hamilton.

In Tomlinson hall, at Indianapolis four years thereafter, he delivered an address that was regarded as one of the best before the fifth international Epworth League convention.

He has received the degrees of master of arts from Rust university Holly Springs, Miss., and doctor of literature from Wiley university, Marshall, Texas. He received his academic training in the schools of Virginia and has studied and read much

THE COUNCIL OF BISHOPS IN MID-WINTER SESSION

Christian Recorder — 2-22-12

THE SERMON BY BISHOP EVANS TYREE A NOTABLE FEATUR

Bishop H. M. Turner, The Senior Bishop, Presided at the Mid Winter Session of the Bishops' Council Held in Bethel A. M. E. Church, Baltimore, Md., While Bishop B. F. Lee was the Secretary and Bishop L. J. Coppin the Host—The Sermon Delivered By Bishop Evans Tyree, D. D.

Synopsis of Sermon Delivered By Bishop Evans Tyree, D .D., Before The Bishops' Council,

Selecting his text from the first Epistle of Jno., 3d chapter and part of the 8th verse. "For this purpose the Son of God was manifested that he might destroy the works of the Devil."

"Theme."—"Christ's Mission to the World."

Among other things the Bishop said:

As strange as it may seem to some it has pleased God by the foolishness

BISHOP EVANS TYREE, D.D.
Who Preached the Sermon

of preaching to save this world.

True, there are some people who really believe preaching to be but foolishness, and sometimes there are men who preach foolishness, yet after all this is the method; it is the plan of Almighty God through a called and redeemed ministry to go forth at His command and preach the gospel to every creature.

Long before the church was organized it was prophesied as it is, and even Jesus Himself prophesied concerning it. True, many of these prophecies are mysterious, yet they all have respect to the kingdom of God, established among men upon the earth.

Take for example, the first book in the Bible, even here it is said of the woman that "her seed should bruise the serpent's head."

In another place it is said "Behold my messenger whom I send before thee to prepare thy way before thee."

And so there are mysterious prophecies and symbols pointing to the particular event that finally came to pass.

The incarnation of Jesus Christ, the greatest of all the mysteries, was the plan of divinity, hence finite reason has never been able to solve it.

God's plans are infinite inscrutable, possessing all power, wisdom and goodness, yet He presents Himself to the human family in the form of a man. He walks on earth, he eats, sleeps hungers, thirsts and is tempted as other men, yet without sin.

So in Jesus Christ we have God manifest in the flesh. True, we can go back to the time when nothing was, when all was chaos, when no eye had seen God, when no angel had spread his wings to fly upon his errands, when there was no sun to illuminate the darkness and no stars to sparkle in the heavens.

We can go back to the time when nothing existed, but spirit, and can see evolving out of that condition a Redeemer for the human race.

BISHOP B. F. LEE, D.D.
Secretary of Bishops' Council

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Coming as He did in physical form, weeping in the cradle like other children, receiving circumcision like other holy children, was obedient as other children, was introduced to the law, as other children were.

"Beginning Public Service."

When the proper time came he went to Jordan where John stood and preached until all Palestine rang with his blessed words and was baptized by John, fulfilling all righteousness. John at His approach said, "Behold the Lamb of God that taketh away the sins of the world," saying there He is "The Christ."

The spirit descended upon Him in the form of a Dove, a voice from the heavens declared, "This is My beloved son in whom I am well pleased, hear ye Him."

He came as a light at a time the world needed a light, and He was manifested to destroy the works of the Devil.

This is the light that will light the way where the darkness seems impenetrable; this was the light that was to light the way of the Gentiles.

"Building Down Satan's Kingdom."

This term "destroy" in our text has been translated so as to read, "building down the works of the Devil."

I would begin on the roof and pick it off board by board, rafter by rafter and stone by stone until ultimately I would destroy it.

So Christ came to build down the Devil's kingdom and build up His [illegible]

Adam and Eve by transgression tainted their entire race forever, and despondency held sway in the human family because there was none to bring back to us what have been lost in Adam. But God manifest in Jesus Christ was a mighty bulwark to pick down the works of the Devil. "God sent not His Son into the world to condemn it, but that the world through Him might be saved," and "whosoever believeth in Him should not perish but have everlasting life."

In His very first sermon He made that plain, as He declared: "The spirit of the Lord God is upon Me because He has annointed Me to preach the glad tidings, unto the meek, bind up the broken-hearted and to proclaim liberty to the captive and the opening of the prison houses to them that are bound, &c."

This Devil against whom He arrays Himself is the same one who went to Adam and Eve and made them lose their relationship with God. You remember how He appeared before the Almighty in the case of Job. How God said to him, "have you considered my servant Job?"

How Satan said, "you've hedged him in, you have made him rich and he worships you for what you have done for him."

But God let the Devil loose upon Job's sheep, camels, oxen, children all gone now said Satan, "what do you think of your God?" Said Job, "the Lord giveth, &c., blessed be the name of the Lord." Finally when even his wife would induce him to curse God and die he said, "though he slay me, yet will I trust in him."

Here we have a blessed proof that God was manifest to dig down to destroy the works of the Devil.

"Sin the Root of Disease."

The Jews believed every time they saw an afflicted person, that sin was behind it.

You remember how they came to him and say, "Master, did this man sin, or his parents, that he is born blind?"

Said Jesus, "neither, but that the works of God might be made manifest."

Wherever they were brought face to face with abnormality in men, where they were burdened with affliction they concluded that some one had sinned, that the law of nature had been violated, but whatever be the thought in the minds of the people in those times.

"Christ's Mission Was To Take Away Sin."

There is nothing, no crime, disease or infirmity, nothing of an evil nature but sin is at the bottom of it. Take the case of the blind beggar by the wayside. Said the man as the great multitude swept by, "what meaneth all this noise?"

Someone said, "Jesus of Nazareth passeth by."

Then cried the blind man, "Jesus, son of David, have mercy upon me."

Said the people to the poor man don't do that, keep silence"; but he cried so much the more, "Jesus, Son of David, have mercy upon me." To hear Jesus say halt to the multitude and every foot stopped.

Said He, "bring him to Me, and what wilt thou that I do unto thee?"

Said the man, "I want my sight."

Jesus touched his eyes with spittle of clay and told him to go wash in the pool of Siloam.

Again Jesus passing over the country met ten men with fingers upon their lips, they are lepers and as He approaches they cry, unclean, unclean, unclean. Jesus walks straight to them and said be cleaned, and with faces beaming with light, nine of them ran off but the tenth comes back and says "thank you Jesus," and what do we realize in this incident but that Jesus came to destroy the works of the Devil.

So in the case of Lazarus whose sister comes to Jesus saying, "Lord if thou hadst been here our brother had not died."

Said Jesus, "thy brother shall live again." Said Martha, "yea, Lord, in the resurrection." Said Jesus, "I am the resurrection and the life, he that believeth in Me, though he were dead yet shall he live." And so you are talking to the resurrection.

My brethren the Devil is the foundation of death; but saith Jesus "I am come to make the dead live again."

Again there was a poor woman whom Satan had bound for 18 long years. For 18 years Satan preyed upon that poor frame.

She simply touched the hem of His garment and was made whole.

Jesus came to destroy the works of the Devil. He it is who makes men crazy. You remember how at one time they said yonder comes a man out of the tombs, he is exceedingly fierce, they chain him but he snaps the chains. Yonder comes Jesus, He looks like thousands of other men. At his approach the Devil said, if you cast us out, suffer us not to leave the country but let us go into the swine.

Jesus simply said, come out of him come out, and he came out.

If you would have a sober wife, bid the Devil of intemperance to come out. If you want a sober husband who will come home and discharge his duty toward his wife and children, bid the Devil come out of that drunken man.

In these times of ours when the love of many waxes cold, when we see so many of our brethren how anxious at times to see each other fall, who don't want us to succeed; this is the work of the Devil, and if we had more of Christ in us this Devil would come out of us and our treatment of each other would be better.

All up and down as we pass through our work, the papers give us accounts of murders and suicides, mobs and violations of the laws. The Devil is the author of every mob. The Devil was the author of the mob that murdered Jesus. All this hatred and prejudice we make in these times is the work of the Devil. Every unlawful killing, every mob is the work of the Devil.

Brethren can we have faith enough in God and preach strong enough to have Jesus Christ come down again and take charge of the American mob, and thus save our race?

At the same time let us not destroy each other. There they are, those poor fellows thirsting for blood, they take a human being and throw him over yon bridge to his death, they shoot him and burn his body. The Devil is the occasion of it all. God hasten the day when civilization and religion will stand up together against the cruel mob that is the creature of the Devil.

God pour His spirit upon us, help each of us take our little hammer and where we find sin strike it. If it is drink, strike it into sobriety; wickedness of any kind, strike it, for the one great reason that the work of the Devil must be destroyed.

Oh, my brethren, the mission of the Church of Jesus Christ, the visible church, is not to destroy each other but the works of the Devil. God will have you and I stoop to lift men to save men. Now I exhort you to bend your shoulder to lift your brethren. Jesus Christ, who said, "I could command My Father to send a legion of angels," stooped his shoulder to lift His brethren. God help us to destroy the works of the Devil.

—J. M. PALMER, Stenographer.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Church — 1912

NEGRO BAPTISTS ADJOURN TO MEET NEXT IN MOBILE

Large Sums Collected For Both Education and Missions.

Must Add — 11-25-12

Special to The Advertiser.

TUSKEGEE, ALA., Nov. 24.—The forty-fifth annual session of the Alabama Colored Baptist State Convention, held in the chapel of Tuskegee Institute, closed last night after holding one of the most interesting meetings in the history of that great body representing 2,000 churches and 200,000 members.

The reading of the journal by Secretary R. B. Hudson developed the fact that Dr. D. M. Coleman of Selma, chairman of the Board of Trustees of Selma, made the motion to reelect Dr. J. H. Eason, president of the Convention, and that the motion was strongly supported by Dr. J. A. Martin, pastor of the Green Street Baptist Church, Selma. That motion created the stormy meeting Thursday and resulted in the election of Dr. Eason by a plurality of eighty-five votes over Dr. R. T. Pollard, former president of Selma University, and Rev. N. N. Nealy of Montgomery.

The report of the finance committee, read by Prof. E. W. Knight, showed that $2,821.74 was collected during the meeting against $2,320.85 collected at Brewton last year, a gain of $310.89.

Of the total amount collected at the session Selma University received $2,143.91, State and foreign missions $162.64 and the balance appropriated to National Boards and general expenses.

A motion prevailed to employ an expert accountant to audit the books of Selma University and the receipts and disbursements of the treasurers of the other boards. A motion to appoint a committee to consider the advisability of publishing a church manual to be used in the churches of the Convention, was lost after considerable heated discussion.

A letter from Dr. Bruner, announcing the appointment of Dr. Bailey to conduct Evangelistic services among colored people, was read and the appointment was enthusiastically endorsed. A letter from Dr. B. F. Riley, suggesting the appointment of messengers to the White Baptist State Convention to meet at Enterprise in November next met with favor and a committee of three with President Eason was appointed. This step was in view of the fact that the white Baptists are contributing large sums to help the colored churches in the work of negro evangelization.

The Convention endorsed the work of Dr. C. O. Boothe among the negro prisoners of the State, and expressed the hope that his laudable mission will meet with favor by the officers of the prisons. Dr. Boothe is well known in the State and has been a leader of his people more than a quarter of a century.

The annual reports of the different boards of the Convention showed that $19,000 was collected for Selma University during the year, $3,000 for State missions, $1,300 for the Publishing Board and $800 was collected for evangelistic work. Selma University, with 540 students, employs nineteen teachers, the State Mission Board has in its employ four missionaries and the Evangelistic Board has three evangelists who devote part of their time to that work among the churches.

All the pulpits of the colored churches of Tuskegee and vicinity are filled today with delegates of the Convention. An educational mass meeting, conducted by Dr. S. T. Clanton, dean of the Theological Department of Selma University, will be held in the chapel of Tuskegee Institute at three o'clock in the afternoon. A symposium on "The Effect of Education on American Negro Life" will be discussed by some of the best educated men and women of the race.

Hundreds of the delegates visited the farms and trades buildings of Tuskegee Institute, saw the students at work and expressed themselves as delighted with the magnitude of the work of Booker T. Washington and his assistants. They were profuse in their praise of the Institute and the citizens of Tuskegee for their generous hospitality.

The Convention adjourned to hold its next meeting with the St. Louis Street Baptist Church, Mobile, Dr. S. M. Fisher, pastor.

PROF. C. H. JOHNSON IN PADUCAH, KY.

Saturday evening, July 21st, Prof. C. H. Johnson, teacher of Art in Wilberforce University, and head of the "Laymen's Missionary Movement," arrived in Paducah for a ten days' religious campaign among the laymen of the churches, in particular, and among men in general. His first act, on arrival, was to set a corps of young women to work taking religious census of the colored citizens, which, when completed, revealed an astonishing state of things, the existence of which the ministers were slow to believe. Hundreds of families were found who had no church relations and children too numerous to mention who had never been to church or Sunday-school and were growing up without any moral and religious training. Many persons were found whose membership was in churches in other cities, but had been living in our city from two to ten years without even so much as having visited any church.

Aside from stirring up of these people and setting them to thinking over the better things of life, this canvass brought the young women who conducted it, into close contact with much poverty, suffering, want and ignorance, and gave them not only a taste of real missionary work, but some idea of the **much missionary work** needed to be done right at their doors.

Meetings were held at the various churches when Prof. Johnson, only as Prof. Johnson can, talked to the people upon the things effecting them morally, religiously, mentally, socially, physically, industrially and civically. While no great crowds attended these meetings, because of the peculiar conditions and circumstances surrounding the men of Paducah, yet great and lasting good was accomplished in that each minister was given an opportunity to look into and see the true religious status of the colored people of the city and a strong central Laymen's organization with auxiliaries in every church, was left to perpetuate and carry on the good work. Prof. Johnson, in promoting and carrying on a work such as was accompolished in our city, is rendering a service to the Church, the ministry, the race and humanity, the value of which cannot be estimated.

D. A. NICHOLS.

MUST RETURN TO AFRICA

Bishop Heard, Who Has Eight More Years in Dark Continent, Did Not Want to Fill Out Term, Pleading Illness—Appeals Unavailing, However.

Special to THE NEW YORK AGE

KANSAS CITY, Mo., May 28.—An effort was made by Bishop W. H. Heard, who at the last general conference pledged himself to go to West Africa and remain there for twelve years, to be recalled home only on the ground of ill health. The effort was a persistent one both in the Episcopal Committee and in the General Conference, but the consensus of opinion was that the bishop's appearance and energy did not warrant the step which he desired.

New York Age 5-30-12

By way of augmenting the funds of the missionary department it was decided, after much discussion, to give the department 8 per cent of the dollar money to be equally divided between the home and foreign work. This it is supposed will add to the funds of the department about $20,000.

Colored Bishops in M. E. Church.

To the Editor of The Age:

Of late several articles on the election of colored Bishops in the Methodist Episcopal Church in the secular and religious press have appeared. The church now concedes three facts: (1) the need of colored Bishops for special service among their own people, a service which white Bishops cannot and will not perform; (2) the possession of colored men in the church qualified for the bishopric, and (3) race prejudice in the church so strong that a colored Bishop cannot be elected.

The church, therefore, has two reasons for electing colored Bishops, and one feeling for not electing them. The family, the state and public schools, the church and all other educational institutions and forces available at an innumerable expense are employed to get the world to folow reason rather than feeling. The church, therefore, needs to be reasonable.

The church is also primarily a spiritual institution. Incidentally it is a so-

PRESIDING OFFICER DECLINES RENOMINATION

REV. WILLIAM A. CREDITT.

Philadelphia

Orange, N. J., June 14.—The New England Baptist Convention has just closed one of the most interesting sessions, held by that distingnished body of clergymen. The only thing that marred the proceedings was the announcement made by Dr. William A. Creditt, the efficient president of the convention, that under no circumstances would he accept the duties and responsibilities of the office for another term. From that moment, the brethren began to get busy, seeking out a suitable man for the place. It was a great session and the brethren, for the first time in the history of the convention passed not only a resolution of congratulation and praise for Dr. Creditt's administration, but appropriated from the funds of the Convention, an amount for a a handsome testimonial.

CATHOLIC CHURCH FOR NEGROES

Special to THE NEW YORK AGE. 1-11-12

ATLANTA, GA., Jan. 9.—The Rev. Father Lissner, a prominent Catholic minister, came to Atlanta from Savannah a few days ago and is a guest of Father Jackson in the Saint Anthony parish, West End. Father Lissner has been doing missionary work in Africa for several years past and has only recently returned from that country. He is in Atlanta for the purpose of organizing a Catholic Church among the colored people of the Gate City and this immediate section of the estate.

Father Lissner contemplates the purchase of a large tract of ground in or near Atlanta, upon which there will be erected buildings for church and educational work among the Negroes. Father Lissner will be in Atlanta some days before he goes back to Savannah to complete his arrangements for his final removal to Atlanta.

BISHOPS PLAN FOR GENERAL CONFERENCE

Reach Agreement to Recommend Election of Four Bishops

MORGAN FILES PETITION

Form r Minister of New Jersey Conference Applies for Reinstatement— Resolutions Adopted. 2-22-12

Special to THE NEW YORK AGE.

BALTIMORE, MD., Feb. 20.—The semi-annual session of the Council of Bishops of the African Methodist Episcopal Church, which opened at Bethel A. M. E. Church Thursday morning, adjourned Saturday evening to meet at Kansas City the Thursday before the General Conference of the denomination convenes. Bishop H. M. Turner presided and Bishop B. F. Lee served as secretary.

The session was attended by all of the bishops of the church, except Bishop M. B. Salter, who is ill at his home in Charleston, S. C. Nearly all of the general officers of the denomination were on hand to make their reports.

The bishops discussed the text of their quadrennial address to the General Conference, which is being prepared by Bishop Charles S. Smith, and appointed Bishop C. T. Shaffer to deliver the quadrennial sermon at the opening of the General Conference, as well as adopting a number of recommendations to be made.

The election of four new bishops will be recommended to take the places of Bishops Abram Grant, E. W. Lampton, James A. Handy and W. J. Gaines, who have died during the past two years. President W. S. Scarborough, of Wilberforce University, was on hand to present the needs of his school. There are two buildings to cost $76,000 now in course of erection, and several more are contemplated.

A delegation of Mississippians, headed by M. M. Penton, president of Jackson Campbell College, at Jackson, Miss., asked that the prelates recommend an appropriation for the college,

whose funds has been crippled by farmers losing their crops on account of the boll weevil. Ministers of the Baltimore Conference that financial aid will be recommended for Bethel Church, this city, which was purchased for $90,000 some months ago. It is probably the largest edifice in the connection.

Rev. J. H. Morgan, who was expelled from the New Jersey Conference two years ago, following the clearing of the late Bishop Gaines on charges that he had filed, presented a petition for reinstatement into the church. No definite action was taken on his plea.

Bishop A. Albert Johnson and W. H. Heard presented the needs of the work in South and West Africa, respectively.

An Appeal from Indianapolis.

The Allen Christian Endeavor Union, of Indianapolis, sent an appeal to the prelates that they speak out against the discriminations that the Negro suffers in many States, which read:

"We appeal to you as our sages in the great cause of human rights to make an appeal to bring pressure upon the various States to enforce the laws upon the constitution of the United States that protect our rights as citizens."

The prelates adopted the following resolution of sympathy with the spirit of the appeal:

"The bishops of the African Methodist Episcopal Church assembled in council, having heard the appeal from the Allen Christian Endeavor Union of Indianapolis, take this opportunity to express their most hearty sympathy with the expressions therein, and beg to assure all concerned that we are most vigorously engaged to the extent of our ability and opportunity in the furthering of every means looking to the removal of these and all other discriminating and humiliating disabilities under which we have been forced to live and labor."

Many of those prominently mentioned in connection with the bishopric were on hand to meet the many ministers and delegates to the next General Conference that were on hand. Among them were the Revs. W. W. Beckett, secretary of missions; John Hurst, financial secretary of the denomination; G. W. Allen, editor of the *Southern Christian Recorder;* J. M. Conner, Little Rock, Ark.; M. M. Penton, president of Campbell College; H. T. Kealing, president of the Western University, Quindaro, Kan.; Joshua H. Jones, former president of Wilberforce University; W. D. Chappelle, president of Allen University, Columbia, S. C.; R. H. W. Leak, Raleigh, N. C., and T. N. M. Smith. The Revs. R. C. Ransom, who is mentioned in connection with the editorship of the A. M. E. *Review;* C. M. Tanner, R. R. Wright, A. L. Gaines, for editor of the *Christian Recorder;* Prof. John R. Hawkins for financial secretary; D. J. Jordan, candidate for secretary of education; M. W. Thornton, aspirant for business manager A. M. E. Publishing House; J. A. Hadley, Savannah, Ga.; Walter A. Lewis, of the Connectional Preachers' Aid Society; S. [illegible], Indianapolis, Ind.; E. H. Hunter, Norfolk, Va.; W. D. Jimmerson, Hampton, Va.; I. N. Ross, Washington; V. N. Townsend, Arkansas; W. T. Anderson, retired chaplain of the U. S. Army; B. W. Arnett, H. Y. Arnett, G. L. Watkins, J. M. Palmer, W. R. Fickland, W. R. Gullins, all of Pennsylvania; M. C. Brooks, Wilmington, Del.; B. F. Watson, secretary of Church Extension; J. N. McDonald, editor of the *Western Christian Recorder;* W. T. Strong, Jackson, Miss.; James Dean, Jacksonville, Fla.; W. A. Fountain, president of Morris Brown College; W. Decker Johnson, Columbus, Ga., and J. H. Hammond, New Jersey, were among the many visitors.

The following bishops were present: Henry M. Turner, B. T. Tanner, C. J. Albert Johnson, W. H. Heard, H. Blanton Parks, Benjamin F. Lee, Joseph S. Flipper, W. B. Derrick and Levi J. Coppin.

BISHOP SMITH MAKES ADDRESS

Important Recommendations Made at A. M. E. General Conference

TO ELECT FOUR BISHOPS

Will Establish New District which will Take in Michigan, Ontario, West Indies and South America

SECRETARY HURST'S REPORT

Financial Department has Handled $388,199.35 in the Last Four Years—Balance on Hand $72,000.

Special to THE NEW YORK AGE"

KANSAS CITY, Mo., May 14.—To date one of the features of the twenty-fourth general conference of the A. M. E. Church, now in its second week, was the Episcopal address delivered by Bishop C. S. Smith, who made a strong plea for [illegible] ministry and submitted a number of important recommendations.

Among the recommendations submitted were: That a main building and dormintory for male students be erected in South Africa by the Financial and Church Extension departments; that the salaries of the general officers be increased to $1,500; that a new district be established, consisting of Michigan, Ontario, Nova Scotia, Bermuda, the West Indies and South America; that $800 be appropriated annually for developing the work in the new district and that $800 and $1,200 be appropriated annually to West and South Africa, respectively. Another important recommendation was that four bishops be elected at the general conference.

Bishop Smith's recommendations were favorably received and sent to the various committees.

In his address Bishop Smith called attention of the delegates to the fact that the death roll since 1908 had been very heavy, four bishops and eleven members of the previous general conference having died.

The report of Financial Secretary [illegible] was spoken of in the highest terms on every hand. Dr. Hurst stated that during the past four years his department had received $388,199.35, and that $321,417.56 had been disbursed, leaving a balance of $66,761.99. Dr. Hurst later stated that since the making of his report he had received money which increased the balance on hand to $2,000.

At the educational mass meeting, Bishop L. J. Coppin presiding, addresses were made by Profs. Fountain, Arfaway, Chapelle and Dr. Hawkins and Dr. Vernon.

The conference listened with marked attention to Dr. Hannah, who came as a fraternal delegate from the A. M. E. Zion General Conference in session at Charlotte, N. C. The address was responded to by Dr. [illegible]

"The Duty of the A. M. E. Church to the Dark Races of the World" was the subject of an address by Dr. J. [illegible] Jones of Ohio.

On motion a resolution was adopted expressing the conference's support in the giving of the Emancipation Celebration.

The rector and vestry of St. Thomas' Protestant Episcopal Church, 12th street, below Walnut, are negotiating a mortgage of $50,000 on its church property, which they announced more than a month ago was for sale. They propose to purchase the Church of the Messiah, at Broad and Federal streets, the negotiations for which are nearly completed, the congregation expecting to occupy same about May 1.

CHURCH OF GOD

The Boston Reliance, 10-26-12, Boston, Mass.

Raised Funds for Widows And Orphans Home Want Assistance

On Sunday, Oct. 27, at the Palm Garden hall, the Church of God and Saints of Christ, will inaugurate a grand financial march for the purpose of raising funds to pay for the property which they are buying at 18 and 20 Arnold street.

The property is used as a home for widows and orphans. The march will be under the auspices of the Daughters of the church.

A large delegation will be in attendance from many cities. Bishop J. W. Crowdy, chief of the Church of God and Saints of Christ, N. E. S. W. Bishop J. W. Brent of the S. and W. district, also Elder Calvin Skinner counsellor, and many evangelists and elders.

The chief officers of the Daughters of Jerusalem, viz., Grand Mother Sarah, Chief Emma Neal, over the charitable work. Chief Chorister St. Anna Frame and singers about one hundred voices. Sister Elder Mary Certain, and many other loyal daughters of Prophet Wm. S. Crowdy.

We cordially invite every one to come and see and hear what God through his prophet has done in these last days.

We the Charitable Daughters of the Church of God and Saints of Christ do earnestly appeal to the friends and general public to help us secure a place that we may erect a building for the Lord our God, to worship in.

"For mine house is a house of prayer" for all people. Let us all work and give to Him that giveth all things.

Order of Services

10.00 A. M. Prayer and testimony meeting led by one of the visiting elders.

11.00 A. M. Sermon by Bishop J. W. Brent.

3.00 P. M. Sermon by Elder Calvin Skinner counsellor.

4.00 P. M. Exhortations by the various Daughters of Jerusalem and Sisters of Mercy.

5.00 P. M. Sermon by Bishop J. W. Crowdy, chief.

Committee District chairman, St. Laura White; chairman, St. Emily Leonard and Chairman St. Susie Smith.

Trustees Supt. C. H. Crawford, St. A. C. Williams and St. James Adams.

Bishop William H. Plummer, grand father Abraham. Pastor in charge.

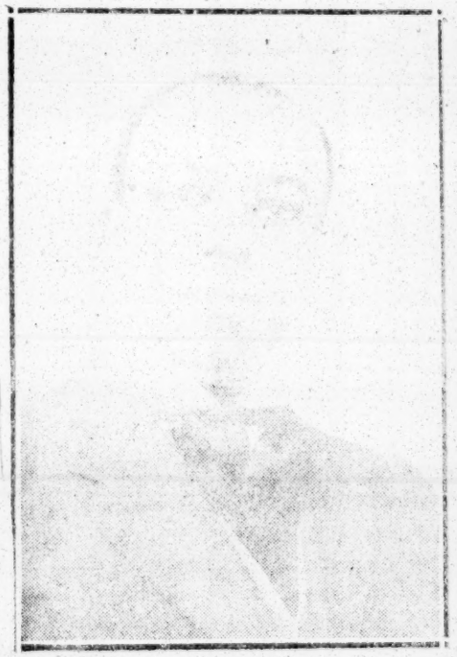
EMBRACES JEWISH FAITH

Counselor Rufus L. Perry, Son of Baptist Minister, Becomes a Jew—Shall be Known as "Raphael Louis"—First Negro to Accept Jewish Faith.

Age 8-30-12

Rufus L. Perry, the well-known Brooklyn Negro lawyer, has embraced the Jewish faith. The ceremony took place before several Jewish friends Sunday at the residence of S. Scheiner, 79 East Seventh street. Mr. Scheiner's official title among the Jews is that of mohl. He has officiated at 15,000 similar ceremonies, but says Counselor Perry is the first Negro he has ever known to accept the Jewish faith.

Counselor Perry went to the mohl's house accompanied by Frank Nudelman, 593 Lincoln Place, Nathan Resnikoff, 504 Broadway, Louis I. Zasloff, 122 Myrtle avenue, Leon Brendon, 316 East Eighth street, Jacob Berg, 484 Grand street, and Max Stollman, 475 Broadway, all white men.



COUNSELLOR RUFUS L. PERRY

The Rev. S. Meisels of No. 88 Lenox avenue assisted at the rite. Before it was allowed to proceed the lawyer signed a statement in which he said:

"I, Rufus Lewis Perry, do hereby decide to accept the Jewish religious faith and do hereby request that the ceremony admitting me be performed."

The Rev. Meisels then asked him: "Why do you want to become a Jew?"

"I want to become a Jew," replied Mr. Perry, "because I believe in the Jewish rites and in their faith and that the thirteen principles hold for me the promise of again returning to Jerusalem. I will be kosher and continue to be kosher. I believe in the saying, 'Ye shall love the stranger.' I love the Jews and love them with all my heart."

"Then, now from henceforth and forever, you shall be known as Raphael Louis," intoned the Mohl. Raphael Louis is the name by which the lawyer expects to be called, but to save confusion he will use the name of R. L. Perry in his business.

Mr. Perry is a graduate of the New York Law School and holds the degree of master of laws from that institution. His father, the late Rev. R. Perry, was pastor of the Messiah Baptist Church, Dean street, Brooklyn.

Church - 1912

BISHOP SMITH'S REFLECTIONS

ANENT THE RECENT SESSION OF BISHOPS' COUNCIL

Comments On Mayor Preston's Address of Welcome, And Says "The Things We Ought Not to Do, We Oftimes Do."—M. E. Church South to Plant Mission in Central Africa.

3-7-12

Christian Recorder

From my viewpoint, the most striking statement made by Mayor Preston, of Baltimore, Md., in his welcome address to the mid-winter Council of the Bishops of the A. M. E. Church, held in the above mentioned city, February 15, 1912, was to the effect that in following Jesus we often fail but still we follow. There is much food for reflection in this trite assertion. It is an appeal to the experience of every follower of the lowly Nazarene. Moreover, it is a challenge to persistency in the Christian life, and an acknowledgment of human fallibility. It is likewise a protest against self-abandonment. It is not a warrant to stumble or fall in the Christian course, but a frank admission of the fact that—"the things we ought not to do we ofttimes do." It is also suggestive of the inexhaustible mercy and love of God; His willingness to forgive the penitent; to restore the fallen; to reclaim the backslider. It is a rebuke to the Pharisaical and the self-righteous—the holier than thou. Those who strain at a gnat and swallow a camel. I was troubled in mind and heart when the Mayor's statement fell upon my ears. I have fallen, yea numerous times; but I thank God that at no time has He allowed me to become engulfed in the sea of despair, or to become a reprobate or a castaway. When I have fallen there has still remained with me the "still, small voice," bidding me to rise and follow on. These lines are penned a few days in advance of my sixtieth birthday, and the fortieth year of my career as a humble minister of the Lord Jesus Christ.

Shall I say that the unexpected has happened? The M. E. Church, South is planning to plant a mission in Central Africa through the C. M. E. Church. Bishop Lambuth, of the former Church, and Prof. Gilbert, of the latter, are now prospecting in the Congo for a suitable site to locate a mission of which Prof. Gilbert is to have charge. Bishop Lambuth has recently written Bishop R. S. Williams, of the C. M. E. Church, a most interesting letter, detailing their trip for a thousand miles up the Congo. He writes in an optimistic strain, declaring that the Congo region furnishes an unparalleled opportunity for mission work. There is much that might be said in commendation of the selection of Prof. Gilbert as the pioneer missionary of the C. M. E. Church in Africa. He is a college graduate and has had experience in teaching at Payne Institute, Augusta, Ga. He is the only American Negro who has perfected his knowledge of Greek at a university in Greece. High scholarship counts for much in grappling with the subtle minds of backward races, and in the acquisition of a knowledge of native dialects.

Again I ask, has the unexpected happened? At a recent meeting of the Laymen's Missionary Movement, of the Presbyterian Church, South, held in Chattanooga, Tenn., twenty-five men and four women volunteered to go as missionaries to Africa. The support of eleven of these was pledged by the delegates present. Twenty-five Southern white men and four Southern white women volunteering to go to Africa as missionaries. What is its significance? What prophecy does it foreshadow? Is the soul of the African in Africa of more value than that of his descendants in America? Would the twenty-nine persons referred to, actively engage in the uplift of the Negro at their doors? If the uplift of the cross of Christ by Southern white men and women in Africa means the quickening of the national conscience to end the lynching and burning of Negroes at home, then let God be praised. I confess that I cannot see the end from the beginning. What ever measure of good can be done for Africa, let it be done by whose ever will do it.

Detroit, Mich., February 28, 1912.

PENN DEFEATS MASON.

Special to THE NEW YORK AGE.

My copy 2/16/12

CINCINNATI, O., June 5.—I. Garland Penn, who was elected a few days ago by the recent M. E. General Conference to succeed the Rev. Dr. M. C. B. Mason as one of the corresponding secretaries of the Freedmen's Aid Society, will shortly take up his new duties with headquarters at 220 W. 4th street, this city. Prof. Penn is a native of Lynchburg, Va., and for a number of years taught school in that State. He has been an assistant secretary of the Epworth League of his denomination for a number of years, and is widely known. He is the author of a book dealing with the history of race press. The position pays $5,000 a year.

Dr. Mason was born in Louisiana in 1859. He was educated at New Orleans University, Gammon Theological Seminary and Syracuse University. He has been connected with the work of the Freedmen's Aid Society since 1891, serving first as assistant field secretary, then assistant corresponding secretary, and he was elected corresponding secretary in 1896.

Prof. Penn defeated Dr. Mason on the third ballot.

The Negro and General Conference of M. E. Church.

8-15-12

To the Editor of The Age:

It seems that the colored members of the recent general conference of the M. E. Church, held in Minneapolis, Minn., are criticised for the retention of the amusement paragraph in the Discipline. Their vote is termed a block vote in its favor. It seems to me that such criticism is unfair, unwise and much more to be condemned than the block voting of the colored delegates on that question. Block voting is nothing new nor uncommon. It happens when men agree on a subject, or when otherwise influenced. They were not otherwise influenced or they would have voted the other way. The above being so, we presume they exercised their freedom in voting according to their knowledge and the information the conference could give them, and as we are due to act upon our own knowledge and all possible knowledge, and as these delegates did so, we fail to see the justness of the criticism.

These colored delegates voted upon this question as they saw it affected their people. The white delegates did the same. Why then should they criticise others for doing the same as they did? Had either white or colored members done otherwise there would have been just ground for criticism. If we do the correct thing we cannot please our white brother. If we do the wrong thing we cannot please him. It seems that we can only please him when we follow his dictations, whether it be right or wrong. Then he is O. K., whether ignorant or intelligent. If he is elected to Chicago as a Taft delegate and votes according to his election, then he is read out of the Bull Moose convention because of moral and mental qualities deficient to such a degree to render him unfit to be a member thereof. What would be the result had the colored members in the General Conference and the Chicago convention voted to have pleased others, voted contrary to their knowledge, their instruction and their conscience? Would they have been criticised by Dr. Day and other, would they have been read out of the third party? Why not criticise the white members of the General Conference who voted to retain the paragraph? Why not condemn the block voting at Chicago at both conventions? Why not condemn the block voting at the Democratic convention in Baltimore?

The colored brother is inclined more and more to vote as he sees things because he sees that his white brother is fallible as well as he is. We see you in slavery, in rebellion, in reconstruction, in the Greenback party, in "16 to 1," in rum traffic. We have less confidence in you than we used to have, and we have more and more in ourselves, and more and more are we going to act upon our own responsibility and you might as well learn this and get used to it.

Respectfully yours,
Sylvester H. Norwood.
Baltimore, Md.

THE BISHOP'S COUNCIL

Christian Recorder 2-22-12

...Baltimore, Md., in Bethel A. M. E. ...urch, African Methodism's most beautiful edifice, the Bishop's Council met last Thursday and Friday. There were upwards of two hundred visitors from out of town who came to pay their respects to the bishops. All of the bishops were present except Bishop Salter. Bishop J. A. Johnson met the mid-winter session for the first time and was everywhere a center of attraction. His lecture on Africa was commended by many as being one of the best of its kind. All general officers were present except Prof. Ira T. Bryant and Dr. Julian C. Caldwell.

The Council opened Thursday at 10:30 A. M., with a sermon by Bishop Tyree which made a deep impression upon the audience. The bishops went into executive session after the sermon, and the general officers held a program using the time to great advantage by telling the people of the work of the various general departments.

The people of Baltimore cared for the Bishops and visitors in a very cordial and hospitable way. Dr. A. L. Gaines held an anniversary celebration of the birth of Bishop Allen, Rev. R. C. Ransom of New York being the orator of the evening, and Bishop Flipper master of ceremonies. On Thursday night the Mayor of the city and others spoke at the reception tendered the bishops and visitors at Bethel.

It was impossible to get a correct list of all the visitors, they were so numerous. Prof. H. T. Kealing was there from Kansas, and Prof. A. W. Jackson from Texas. Drs. J. M. Conner, and V. M. Townsend represented Arkansas, while Mississippi was represented by Drs. W. T. Strong, J. W. Hair, Wm. Singleton and W. M. Ponton. Revs. G. W. Allen and J. W. Walker represented Alabama. Rev. J. F. McDonald spoke for Missouri, while among the Georgia regulars were Revs. T. N. M. Smith, W. A. Fountain, L. A. Townsley, P. W. Greatheart, J. A. Hadley, C. M. Tanner, L. H. Smith, and W. D. Johnson. From South Carolina Revs. E. H. Cirt, D. M. McGill, W. D. Chappelle, J. D. Chairs, W. W. Beckett; from Virginia Revs. E. H. Hunter, L. L. Britt, J. D. Jimmerson, S. S. Morris; from Ohio Drs. J. H. Jones and W. ... Anderson and J. G. Robinson; from New York, Revs. C. P. Cole, Jos. Tyles, R. C. Ransom, A. R. Coper, and others; from New England, Revs. Burrell and W. H. Thomas, and Lawyer J. L. Mitchell. From New Jersey, Pennsylvania, Maryland and District of Columbia nearly every minister of long standing was present, and practically every delegate representing the New Jersey, Baltimore and Philadelphia Conference. Dr. James Dean represented Florida and Rev. W. A. Lewis, Tennessee, and Rev. T. A. Smythe. Indiana.

Just what the bishops did in their Council has not been officially communicated by the secretary. It is reported that the representatives to the Tuskegee Race Congress in April were selected, viz.: Bishops Smith, Parks and Heard. Rev. B. W. Arnett was chosen fraternal delegate to the M. E. Church general conference and Rev. P. G. Simmons to that of the A. M. E. Zion Church. Four bishops were recommended for election in May. An emergency fund of $1000 for West Africa and $1200 for South Africa, was recommended as well as permission for our African missionaries to return once during the quadrennium at the expense of the church. The re-organization of the Preachers' Aid Association, a kind of brotherhood in which membership will be compulsory, and fees to be paid by every preacher. Ten per cent. of the dollar, instead of eight per cent., as now, is recommended for the educational department. This money is to be paid directly to the educational district.

As to the publication department, the thirty-six per cent., and other matters of vital importance, we have no knowledge of action.

We have not yet the full text of the recommendations of the Bishops, and not until the Episcopal address is published will the facts become known. But sufficient is known for a basis of discussion, and the columns of the Recorder are open for short articles bearing on the subjects suggested in our report of the Council.

NEGRO BISHOPS FOR M. E. CHURCH.

Freeman 4-27-12

In the contention for Negro bishops in the M. E. church it is said that in the conducting of conferences much of the business has to be done in the corridors. This is because white bishops now find it unpopular to stop with Negro families and the Negro ministers are compelled to stop at the hotels where the white bishops find it necessary to stay. All of the conference business can not be done in open meetings, consequently bishops and ministers must get together in a private way to thrash out questions, to do many things that make up the conference details.

The Christian spirit would seem proof against the separation tendency; theoretically it is, but we must conclude in the interest of Christianity and the races, that God's ways are past finding out. He is infinite we are finite, and it may be and it must be from that viewpoint that whatever is, is right. The Negroes' period of slavery and final redemption was no defined scheme of man. That is, he did not see the end from the beginning; the race itself had no part to speak of in its redemption; so after all it may be best to abide by the ordering of "fate," knowing by the past what the future, to some extent, has in store. We will take courage of the past as

to what that future may be. It is the best we can do—resign to the inevitable—relying on the promises of the Master as to the final outcome.

Whatever we may hope for or wish, we can not get away from the fact, that the races are hostile in things social. We can not explain away the stubborn fact, the condition is due to various causes, finitely considered; too many to enumerate here together with the necessary discussion. The church is a social institution and does not seek to be exempt from the general classing. The colored members of the M. E. church have labored advantageously within the fold of that church, materially, and, of course, spiritually. But the social side which means common fellowship and unqualified unity has been wanting, the condition has been tolerated, and we suppose in the interest of the condition hoped and prayed for. It did not come. It can not come within the church until it comes elsewhere. It ought not come within the church until it comes elsewhere. If it should come in the church, an impossibility, and not elsewhere, it would be hypocrisy, which should be no quality of the church.

As the condition is, it appears to us, that the contention is right for Negro bishops. They will move freely among their own, unhampered by social restrictions incident to the times. If Negro ministers may not have charge of white churches owing to racial feeling, if Negro superintendents may not have in charge white ministers, and if Negro bishops may not be chosen to preside as white bishops do, then it is clearly the duty of the Negro to look after their own end. They are not expected to be blessed with all of the religion; they can at least assert that manhood permissible even in religion

TO ORGANIZE LAY MEMBERS

New York Age
4-25-12

MISSION REPORT

Baptists in Houston Learn Statistical Progress.

Dr. Boyd Shows That More Than $385,000 Has Been Spent By Colored Baptists in Ten Years.

Houston, Texas, Sept. 12.—In the report of the Missionary Board Dr. J. Boyd of the National Baptist Convention deals with the Home Mission work as it affects the National Baptist Convention. The work is subdivided under the peculiar relation that the Home Mission Board sustains to organized Baptist work; the organization of the Home Mission Board in 1895, Missionary co-opartive plans of the Home Mission Board, the owrk in the State and Territories in co-operation with the State and Territorial Conventions, the combined co-operative plans of doing general missionary, Sunday-schol and colportage work generally, Bible Conferences and Theological Training, the National Baptist Convention's Missionary work in the western states, the work of the Field Secretary, our missionary work in other territories and the Canal Zone and Panama work, showing a complete and systematic missionary plan of operation that has taken in every phase of the work.

Ten years, from 1902 to 1911, of the missionary operation are given in this report. The tabulation shows that 467 missionaries have been employed in that time, and that they have delivered 84,445 sermons and lectures; 1,455 missionary Baptist Sunday schools and churches have been organized; 11,518 churches, associations and conventions were visited by them and 1,651,225 miles traveled with a total expenditure of $385,511.24. Never in the history of the National Baptist Convention have such splendid results been shown by co-operation under the various missionary Boards and the several state organizations.

The work of the Board, this fiscal year, which closed August 31st, 1912, as is found in the report, shows a decided increase over the returns of last year, notwithstanding the many difficulties and obstacles that had to be overcome.

The recommendation of the Home Mission Board concerning the work in the western part of the United States, with its inexhaustible field is taken to mean that the Missionary Baptists will not only branch out further in the work they have been doing in Panama, where they have $10,000 worth of property, three churches and three parsonages and where they have been so royally treated, but that they will penetrate the far West and send ministers to the Dakotas, Wyoming and other states where no organized baptist churches are being operated.

Dr. Boyd has been secretary of the Home Mission Board for sixteen years, during which time, Dr. J. P. Robinson, A. M., D. D., of Little Rock, Arkansas, has been chairman.

MAKE NEW RULES FOR MINISTERS

Baptist Preachers of Pittsburgh Form Alliance With Unique By-Laws

CAN'T GO INTO CLUBS

Ministers Who Frequent Clubs or Elks' Rests Not Eligible to Membership

PREACHERS MUST BE POLITE

By-Laws Provide for Expulsion of Any Preacher Who is Heard Using Profane Language.

2-14-12

Special to THE NEW YORK AGE.

PITTSBURGH, Pa., March 12.—The leading colored Baptist ministers of this city and vicinity have organized a ministers' alliance, which has attracted more than ordinary attention because of some of the articles embodied in the constitution and by-laws. One of the articles directs that any minister who frequents club rooms, Elks' rests or uses profane language cannot be admitted to membership.

The preamble to the constitution and two of the articles in the by-laws follow:

Whereas, the New Testament clearly teaches the value of Christian unity; and the sweetness of holy fellowship which is produced by meeting together. We, the Colored Ministers of Baptist Churches of Pittsburgh and vicinity have united ourselves into an Alliance for the purpose of exchanging thoughts and ideas of how best to conduct the work which the great Head of the Church has committed to our hands.

ARTICLE IV.

A uniform rule of ministerial dignity, politeness and respect must at all times and under all circumstances govern the members of this Alliance. Any one who refuses to come to order when repeatedly requested to do so by the President, unless he is supported by the Alliance, shall lose all rights and privileges as a member, until he shall have satisfied the body of his willingness to observe decorum.

ARTICLE VII.

No applicant's name will be considered for membership of this Alliance who is known to use profane language, or to frequent club rooms, Elks' Rests, etc., or is guilty of conduct unbecoming a minister.

The officers of the new alliance are: The Rev. J. H. Holder, president; the Rev. Rodney C. Fox, secretary and treasurer. The Rev. J. H. D. Welle, the Rev. W. W. Boone and the Rev. R. C. Fox are on the Committee on Constitution and By-Laws.

UPLIFTING THE MASSES.

Educational Work of the American Church Institute Reviewed.

At the annual meeting of the American Church Institute For Colored People recently held in Brooklyn the Rev. George A. McGuire, M. D., general agent of the institution, was the principal speaker. After the routine business of the meeting had been disposed of reports from the secretary, treasurer and board of trustees were read, which showed that the work had been conducted in a satisfactory manner during the year. A review of the work of the institution was also presented by the secretary, Mr. W. H. Young.

In the course of his address Dr. McGuire said: "The American Church Institute For Colored People was organized by the board of missions of the Protestant Episcopal church for educational work among the colored people of the south. It consists of five schools—the Bishop Payne Divinity, Petersburg, Va.; St. Paul Normal and Industrial school, Lawrenceville, Va.; St. Augustine's, Raleigh, N. C.; St. Athanasius, Brunswick, Ga., and the Vicksburg Industrial school for the Negro youth at Vicksburg, Miss. In these five institutions it is carrying on a work which if generously supported would go far toward the solution of the Negro problem and make the work of the church institute equal in its efficiency to that which is done at Hampton and Tuskegee, the largest schools emphasizing industrial and normal work.

"The organization also does academic and professional work. Thus our plan involves a comprehensive ideal of education, beginning—where all true education begins—with the minds and energies of little children and going on to the training of men for the ministry of the church and for the highest kind of spiritual service of man. In our chain of schools we have 1,800 scholars, including men, women and children, and about eighty-five instructors.

"The president of the institute is the Right Rev. David H. Greer, D. D., while the balance of officers and board of trustees is made up of prominent clergymen and laymen of the diocese." In concluding Dr. McGuire appealed to the members for sympathy in the work, asking for their assistance in any way. The office of the general agent is at 416 Lafayette street, New York.

Officers for the ensuing year were elected as follows: Charles H. Fuller, president; A. Augustus Low, Judge Robert J. Wilkin, Walter Randall Marsh, B. A., and Edwin A. Marschalk, vice presidents; Walter H. Young, secretary; Warren S. Pangborn, treasurer; board of trustees, class of 1915, A. Augustus Low, F. W. Farnham, Jacob C. Klinck, Clifford M. Pardee, M. D., and Howard W. Weeks; class of 1914, C. R. Love, M. D.; class of 1913, George M. Allen.

REV. PLANTEVIGNE ILL

3-21-12

Special to THE NEW YORK AGE.

BALTIMORE, Md., March 19.—The Rev. J. J. Plantevinge, assistant pastor of St. Francis Xavier Catholic Church, is ill at St. Agnes Hospital. His trouble is said to be a nervous breakdown. Father Plantexigne has been outspoken against prejudiced conditions in the Catholic Church relative to the Negro and recently delivered a speech at the Catholic University, Washington, in which he argued for the opening of the seminaries and colleges for the propagation of colored men for the priesthood and urged that colored Catholics be treated as are other Catholics.

Cardinal Gibbons has always been liberal in the matter of offering opportunities for the education of colored men who desire to enter the Catholic preisthood. From St. Joseph's Seminary, this city, have gone the Rev. C. R. Uncles, a teacher in the Epiphany Apostolic College; Rev. J. Henry Dorsey, who is connected with a Catholic school at Montgomery, Ala., and Father Plantevigne. The first two are natives of this city, while the last named hails from Louisiana. Father Theobald was ordained several years ago at St. Paul, Minn., which is in Archbishop Ireland's diocese. Rev. J. H. Burgess, who was ordained in Paris, is the only other colored priest in this country. He is stationed in Philadelphia. Father Augustus Tolton, who was ordained abroad, died of sunstroke in 1891.

Review of Negro I

BISHOP JOHNSON HEADS BAPTISTS

Boston Guardian 6/29/0

Noted Pulpiteer Chosen by New England Convention.

MEETING HELD IN ORANGE

Thirty-eighth Annual Session of Time Honored Missionary Body Attended by Thousands—Reports by Delegates Indicate Progress of the Denomination Washington Selected For 1913.

By N. BARNETT DODSON.

Orange, N. J.—The thirty-eighth annual meeting of the New England Baptist missionary convention, which closed its sessions in the Union Baptist church in this town on Monday, June 17, was the largest held for many years. Delegates representing the various phases of the work in eleven states were present and made encouraging reports of their achievements.

The convention was in session five days and transacted a deal of business. President William A. Creditt, LL. D., presided over the deliberations until the new officers were elected and installed. The welcome on behalf of the ministers' conference of New Jersey was delivered by the Rev. Dr. J. C. Love of Montclair and on behalf of the white people by the Rev. Mr. Holden of Orange.

The Rev. Dr. John F. Patterson, pastor of the Central Presbyterian church, welcomed the convention on behalf of his denomination. His remarks, as did the former speakers', elicited much applause. "The day has passed," said Dr. Patterson, "when high walls are needed to separate evangelistic effort. On the foreign field there is more Christianity than at home. The churches in this community have achieved much good within the past few years, and I congratulate them for their good work."

Mayor A. B. Seymour sent a cordial letter of greeting in which he authorized Dr. Lawrence, pastor of the church, to extend to the delegates and visitors the freedom of the city in his behalf. The response to the various addresses on behalf of the convention was made by Dr. William A. Harrod corresponding secretary.

Annual Sermon Thrills Great Throng.

The annual sermon to the convention is always looked forward to with unabated interest. It is a pertinent feature of the opening session, and the fact that on this occasion it was to be preached by the Rev. William Maurice Moss, successor of the late Dr. William T. Dixon in the pastorate of the Concord Baptist church in Brooklyn, was reason for special interest. It was Dr. Moss' first appearance on the program of the convention.

His subject was "Our Indebtedness." The words of the text were taken from Romans i. 14, from which Dr. Moss delivered a masterly sermon filled with thought and spiritual inspiration. His theme was "I Am Debtor." With this thought in mind he drew tears from the eyes of the vast audience of upward of 1,700 as he told of the sufferings of Christ for man's redemption and the triumphs of Christianity over heathen customs and creeds.

The next feature of the program for the first day was the annual election of officers. Owing to the lateness of the hour a motion was made to postpone the election until the next day. The chair announced the appointment of the various committees, which included the committee on time and place for holding the next annual meeting.

Dr. Creditt Delivers Annual Address.

The annual address by President Creditt, who has presided over the deliberations of the convention for the past four years, was a succinct review of the progress made by the organization during his administration.

Anticipating the report of the committee on enlargement appointed at the last annual meeting, Dr. Creditt dwelt at length upon the importance of looking after the educational and religious needs of the home field. He laid great stress upon the complex problems of education and maintenance of the institutions directly dependent upon the denomination for financial support first of all.

President Creditt also maintained that the colored churches should receive more recognition from the American people in order to further the efforts of the young people to secure an adequate education. On account of the high cost of living, he declared, parents of colored children are unable to clothe them properly and for this reason the attendance is irregular. He also indorsed vocational training.

Encouragement For New Officials.

The report of the nominating committee created much pleasant enthusiasm. There was no wrangle or wire-pulling. The report, which elected the general officers, was unanimously adopted. For president, W. Bishop Johnson, LL. D., Washington; vice president, W. P. Lawrence, D. D., New Jersey; recording secretary, Holland Powell, D. D., New York; corresponding secretary, W. A. Harrod, D. D., Connecticut, and treasurer, Robert D. Wynn, D. D., New Jersey.

Members of the board of managers are: Rev. W. A. Creditt, Rev. E. L. Cunningham, Rev. W. M. Moss, Rev. W. O. Harris, Rev. A. Childs, Rev. G. Hunt, Rev. S. W. Smith, Rev. G. H. Sims, Rev. M. W. Vaughan, Rev. J. C. Jackson, Rev. L. J. Brown, Rev. B. T. Moore, Rev. W. T. Watkins, Rev. G. E. Morris, Rev. A. C. Powell, Rev. S. W. Turner.

Educational board: Rev. A. Gordon, Rev. J. C. Love, Rev. W. N. Morton, Rev. J. B. Boddie and Rev. A. M. Harris. On the foreign missionary board the following will serve: Rev. W. P. Hayes, Mr. Love, Rev. E. W. Johnson, Rev. S. P. Drew and Rev. D. S. Klugh. Trustees for the widows' fund were appointed as follows: Rev. T. J. King, Rev. J. H. Wiley, Mr. Winn and Rev. J. L. Davis.

Educational Sermon by Dr. Walter Gay

The educational address was delivered by the Rev. Walter Gay, D. D., of Newport, R. I. R. C. Woods, president of the Virginia seminary and college, Lynchburg, Va., and Dr. W. A. Creditt, president of the Downingtown (Pa.) Industrial school, also delivered addresses bearing on the progress of the work in their respective schools.

The report of the committee on enlargement of the convention, the doctrinal sermon by the Rev. J. R. Brown, D. D., of Newark, N. J., the missionary sermon by the Rev. N. S. Epps of New York, objects of missionary endeavor, which included the convention's work in Haiti, Nova Scotia and Africa, were all given prominence in their regular order.

The receipts amounted to over $900. The convention fosters education, missions, home and foreign, and maintains a fund for the widows of the deceased ministers of the convention. The next annual meeting will be held in Washington with the Cosmopolitan Baptist church, of which the Rev. Simon P. W. Drew is pastor.

LARGE PRESBYTERIAN GATHERING AT NEWARK

Prominent Ministers of Denomination Attend Afro-American Council

ELECTION OF OFFICERS

The Rev. B. M. Ward Chosen President—Session in 1913 will be Held in the City of Baltimore.

10-31-12

Special to THE NEW YORK AGE.

NEWARK, N. J., Oct. 29.—The Afro-American Council of Presbyterian Ministers, elders and lay delegates of New York, New Jersey, Pennsylvania, Delaware, Maryland and District of Columbia met at the Thirteenth Avenue Presbyterian Church, 13th avenue and Boston street, Newark, the Rev. E. F. Eggleston, D. D., pastor, October 24 to 27.

The attendance was very large, the most prominent ministers of the denomination being present and taking active part in the work of the council. The object of the council is not primarily to attend to business concerning the church, but rather to bring about a social commingling, with the exchange of ideas and plans looking to the broadening and developing of the influence of the church. The program as prepared is carried out with but few exceptions.

The opening session on Thursday afternoon was given to the election of officers and report of the committee on arrangements. The election of officers resulted as follows: The Rev. B. M. Ward, York, Pa., president; the Rev. T. Colbert, Chambersburg, Pa., vice-president; the Rev. R. H. Armstrong, D. D., Philadelphia, secretary; the Rev. John B. Lee, D. D., Philadelphia, treasurer.

At the evening session Thursday addresses of welcome were made by Elder V. B. Powell, representing the session, and Elder A. W. Smith, representing the trustees. Greetings were given by the Rev. Chambers, Newark, Moderator of the Presbytery of Newark. The response was made by the Rev. Thomas E. Amos, D. D., Pittsburgh. The retiring Moderator, the Rev. James G. Carlisle, Troy, N. Y., delivered the annual sermon, and introduced the newly elected president. An important feature was the statistical report prepared and read by the Rev. W. A. Alexander, D. D., Brooklyn, N. Y.

Reception Tendered Delegates.

At the conclusion of the evening session the delegates and invited friends repaired to the handsome parlors of the church, where they were tendered a reception, during the course of which, through the liberality and courtesy of Elder Van B. Powell, 200 Orange street, they were served with an elegant supper.

Friday morning's session was given to the reading of papers as follows: "The Christian Home Life," by the Rev. A. S. Mays, Carlisle, Pa.; discussed by the Rev. B. M. Ward, York, Pa. "One Great Principle of Christianity," by the Rev. P. W. Sewell, Washingtonville, N. Y.; discussed by the Rev. J. T. Colbert, Chambersburg, Pa.

In the afternoon the Rev. E. A. Johnson, D. D., Wilmington, Del., read a paper on "Christ's Method of Teaching"; discussed by the Rev. H. M. Hagger, New Holland, Pa. The Rev. W. H. Griffin, Englewood, N. J., had for his subject, "Was Solomon's Advice on the Training of Children Correct?"; discussed by the Rev. W. R. Lawton, D. D., Brooklyn, N. Y. "Christian Leadership," was the subject of the paper by the Rev. W. C. Brown, Goshen, N. Y., and it was discussed by the Rev. Matthew Anderson, D. D., Philadelphia.

At 7:15 p. m. the Rev. F. J. Grimke, D. D., Washington, D. C., read the first paper of the evening on "Parental Government," and the Rev. P. J. A. Coxe, West Chester, Pa., opened the discussion. "The difficulties of the Ministerial Life, and How the Church Membership Can Help," by the Rev. L. Z. Johnston, D. D., Baltimore, Md., was discussed by the Rev. R. H. Armstrong, Germantown, Pa.

Saturday morning was given to council business, the two ministers scheduled to read papers being absent. The afternoon was spent in sightseeing. No session was held at night.

At 10:45 o'clock Sunday morning the newly elected president, the Rev. B. M. Ward, preached a strong sermon on "The Divine Mission of the Church." The Sunday School and Young People's meeting was held from 12:30 to 2 p. m. Forceful addresses were delivered by Dr. R. H. Armstrong and the Rev. A. S. Mays.

Popular Meeting Largely Attended.

Seventeen hundred people were packed in the auditorium of the church at 4 o'clock, when a great popular meeting was held under the auspices of the Alpha Literary, one of the organizations connected with the church, with Prof. A. C. Fletcher as chairman. This meeting is held every Sunday afternoon. Much interest is manifested by the young people of the church, and the attendance is always from 300 to 500. The papers were read by Mrs. H. C. Lawton, Brooklyn, N. Y., whose subject was "Our Girls," and by Mrs. Elizabeth Freeman, Jersey City, N. J., on "How Our Young Women May Make the Most of Life." Both papers were intensely interesting. The Rev. W. A. Byrd, D. D., Rochester, N. Y., delivered a strong and practical address.

At night the closing sermon was preached by the Rev. Thomas H. Lee, Baltimore, and short farewell addresses were delivered by several of the delegates. Resolutions on the state of the country and of thanks to the pastor and members of the Thirteenth Avenue Church were read. This was really the closing session of the council, but the members did not get away until Monday noon. The session of 1913 will be held with Grace Presbyterian Church, Baltimore, Md., the Rev. W

E. Williams, pastor.

The sentiment of the council was unanimous in appreciation of the splendid hospitality showered upon them by Pastor Eggleston and his co-workers. The committee of arrangements was composed of Elder Chas. G. Cooper, A. W. Smith, C. L. Williams, W. S. Burner, T. H. Custis, Chas. Bell, Van B. Powell, Wm. Thompson. This committee was untiring in its efforts to take care of the delegates.

The ladies were constantly in evidence, and their committee on entertainment was a potent factor in providing for the comfort of visitors. This committee was as follows: Mrs. Mary Purvis, president; Mrs. Carrie Anderson, first vice-president; Mrs. Julia Onque, second vice-president; Mrs. Elizabeth Long, treasurer; Miss Anna E. Brown, secretary; Miss Ruth Hedges, assistant secretary; Mrs. D. E. Butler, superintendent of dining room; Mrs. Mary DeMund, solicitor of donations; Mrs. Anna Poter, chairman of reception. Mrs. Purvis and Mrs. Anderson were hosts in themselves, and they were ably seconded by all the other ladies.

FOUR NEW A.M.E. BISHOPS CHOSEN

Hurst, Jones, Chappell and Connor the Successful Candidates

BECKETT IS DEFEATED

Failure of Delegates to Elect Efficient Secretary of Missions the Big Surprise of Conference

DR. RANSOM ELECTED EDITOR

Pastor of Bethel A. M. E. Church, New York to Edit A. M. E. Church Review —Other Officers Elected.

Special to THE NEW YORK AGE.

KANSAS CITY, Mo., May 21.—With four new bishops elected and the officers for the various official positions within the gift of the denomination chosen, the twenty-fourth General Conference of the A. M. E. Church, which has been in session at Allen A. M. E. Church, is winding up its final business preparatory to adjournment, which will probably take place before next Monday.

New York Age 5-23-12

REVERDY C. RANSOM, D.D.
Editor A. M. E. Review

W. S. Scarborough. He is regarded as one of the most eloquent speakers in the denomination.

Dr. Chappelle is about 55 years of age. He was educated at Allen University, Columbia, S. C., of which school he has been president for the past four years. For eight years he served as secretary of the Sunday School Union.

Dr. Connor is one of the big men of the Southwest. Unlike the others, he has not received a collegiate training. He has served as a member of the financial board of the A. M. E. Church for the past four years; is presiding elder of the Little Rock (Ark.), District. He is president of the executive board of Shorter college.

To Hold Next Session in Philadelphia.

The big surprise of the General Conference was the failure of Dr. W. W. Beckett to be elected to the bishopric. Until a few days before election it was generally understood that Dr. Beckett would be one of the newly-elected bishops, and his name was mentioned favorably on every hand. Dr. Chappell, however, who also hails from South Carolina, was aspirant for the highest honor the church could confer, and he made such an effective canvass that he defeated Dr. Beckett by thirty-five votes.

Among the other defeated candidates were the Revs. M. M. Ponton, R. H. W. [illegible], F. Jerry Peck, James Dean, R. R. Downs, J. A. Jones, T. N. M. Smith, [illegible] N. Ross.

The following for general officers resulted as follows: John R. Hawkins, a layman financial secretary, succeeding Bishop Hurst; the Rev. J. W. Rankin, Waxahachie, Tex., missionary secretary, succeeding Dr. W. W. Beckett; Dr. J. I. Lowe, manager of the Book Concern; Dr. W. W. Wright, editor *Christian Recorder*; Dr. Reverdy C. Ransom, editor *A. M. E. Review*; Ira

REV. J. C. CALDWELL
Secretary Allen Christian Endeavor

Bryant, secretary Sunday School Union; the Rev. J. C. Caldwell, secretary of the Allen Christian Endeavor Union.

In the election of Dr. Reverdy C. Ransom as editor of the *A. M. E. Review* the pastor of Bethel A. M. E. Church, New York, won a signal victory. His strongest opponent was Dr. C. V. Roman of Nashville. So overwhelming was the sentiment in favor of the selection of Dr. Ransom that all his competitors withdrew and he was elected by acclamation.

The next General Conference will be held at Philadelphia, where the A. M. E. Church was founded in 1816. In connection with the next session the centennial of the denomination will be held.

The report of the Commissioner of Education, John R. Hawkins, showed that nearly $60,000 has been received from the general treasury of the church toward the support of the sixteen schools and colleges maintained by the denomination during the past four years. This does not take in account the money paid in tuition by the thousands of young men and women who have been enrolled in these schools, the money contributed by churches, conferences and individuals.

The Rev. Dr. Reverdy C. Ransom, of New York, delivered an address before a large audience last Thursday night, his theme being "The Mission of the Religious Press." The services of the conference Sunday were held in Convention Hall. Bishop J. Albert Johnson preached in the morning and Bishop Evans Tyree at night.

The new bishops—Drs. John Hurst, Joshua H. Jones, W. D. Chappelle and James M. Connor—were formally ordained Sunday afternoon with impressive services.

Each of the new prelates is widely

BISHOP JOHN HURST

known in the connection. Dr. Hurst was born in Haiti about 50 years ago. He came to this country when a lad and was connected for a few years with the Haitian legation at Washington

BISHOP JOSHUA H. JONES

Later he entered Wilberforce University. After his graduation, he wa

appointed pastor at Elkridge, Md. Fo sixteen years he was pastor of leadin churches in Baltimore and four year ago was elected financial secretary o the denomination.

Dr. Jones is about 54 years of age He was educated at Claflin and H[illegible] universities, and for eight years [illegible] as president of Wilberforce Uni being succeeded four years ago

Review of Negro In.

BISHOPS WIN FIGHT

After A. M. E. Zion Delegates Take Nine Ballots They Decide to Defer Electing New Bishops Until Next General Fight.

Special to THE NEW YORK AGE.

CHARLOTTE, N. C., May 21.—No additional bishops will be elected at this session of the General Conference of the A. M. E. Zion Church, and the hotly contested fight between the bishops of the denomination and the delegates has ended by the former winning a big victory.

From Wednesday until Saturday of last week nine ballots were taken, but without success, and the various candidates withdrew.

New York Age 5-23-12

At the beginning of the balloting eighteen candidates were in the field, but the contest narrowed down to the Revs. G. C. Clement, editor of the *Star of Zion;* R. B. Bruce, editor of the *Sunday School Literature;* R. S. Rives of Knoxville, Tenn.; S. L. Corrothers of Washington, D. C., and J. S. Jackson financial secretary of the denomination.

At the opening of the session the eight bishops recommended that no additional bishops be elected, but the delegates voted to elect two. A two-third vote and twenty years' service in the ministry was necessary for election.

The election of general officers was then entered into with the following results: J. S. Jackson, financial secretary; G. C. Clement, editor of the *Star of Zion;* D. Lee, general secretary; [illegible] manager of the publishing house; W. H. B. Zion Publication; [illegible] Bruce, editor of the Sunday school literature.

A memorial service for Bishops Wayman, Franklin and J. W. Smith [illegible] since the last session of the General Conference, as well as Sunday afternoon. The report of the Missionary and Foreign Missionary Society showed that $11,000 had been raised for missions during the quadrennium. Dr. W. R. Pettiford president of the Alabama Penny Savings Bank, Birmingham, and also head of the National Negro Bankers' Association, was one of the speakers before the conference.

RACE QUESTION IS OF MOMENT TO METHODISTS

MINNEAPOLIS, MINN., May 28—Opposition to the apointment of a "race bishop" for the negro Methodist Episcopal churches in the south was stated in the episcopacy committee's minority report to the General Conference today.

Opposing sects would see discrimination in such action, it was contended. The report was not disposed of.

Dr. J. M. Buckley's retirement yesterday ,after sixty-two years' service as Editor of The Christian Advocate, was signalized today by resolutions of praise and many speeches of eulogy.

5-25-12

Is Dr. C. M. Levister, of Baltimore, Editor of The Daily Christian Advocate, official publication of the General Conference of the Methodist Episcopal Church, "kidding" the members of the Conference? That is a question some of the delegates are asking today.

The reason for their curiosity appears in a verse which appeared at the top of the editorial page in the latest edition of the paper. The verse is as follows:

"A wise old owl lived in an oak;
The more he heard the less he spoke.
The less he spoke the more he heard.
Why aren't we all more like that bird?"

Many of the officials of the conference agreed with the sentiment of the rhyme. Dr. Levister refused to make any statement concerning its intention.

The conference has eliminated the word "Un-Christian" from the heading of the "Amusement" paragraph No. 260, of the church discipline. The paragraph itself was unchanged, but the amusements upon which the church frowns now are designated as "imprudent conduct."

NEGROES HOLD CONGRESS AT TUSKEGEE INSTITUTE

Noted Sunday School Workers Assemble in Alabama Town

MANY DELEGATES COMING

More Than a Thousand Sunday Schools in the United States Are Represented

Special to The Advertiser.

TUSKEGEE, ALA., June 5—The seventh annual session of the Sunday School Congress of the Negro National Baptist Convention, under the direction of the National Baptist Publishing Board and the Home Mission Board, with headquarters respectively at Nashville, Tenn., and Little Rock, Ark., representing more than a thousand Sunday Schools in the United States, was called to order at 10:30 o'clock this morning in the Chapel of Tuskegee Institute by Dr. C. H. Clark, of Nashville, Tenn.

6-6-12

Monitor

Atlanta

Large delegations arrived Tuesday and special trains came in today crowded with hundreds of delegates. Dr. Nathaniel H. Pins, of Nashville, advance agent of the congress and director of the mammoth chorus which will lead in the singing, stated today that 1,500 delegates are expected.

The congress will be in session six days, closing Monday night.

The object of the meeting is to study improved methods of Sunday School work under expert workers.

Noted Orators to Speak.

The congress will be addressed by Henry H. Meyers, Secretary of the Inter-Denominational Sunday School Publishing Council of the United States and Canada; Dr. C. T. Walker, of Augusta, Ga.; Hon. William Harrison, Oklahoma City, Okla.; Professor Homer Lyman, Superintendent of Teachers' Training in the Colleges of the United States, representing the International Sunday School Association, with headquarters at Chicago Ill.; Dr. John E. Ford, of Jacksonville, Fla., Director of the Bible Study Department of the Congress; Dr. E. C. Morris, of Helena, Ark., President of the Negro National Baptist Convention, Dr. Booker T. Washington, principal and founder of Tuskegee Institute, and others of national reputation identified with Sunday School work.

Many Experts Present.

A feature of the Congress will be the departmental meetings to be participated in by Sunday School experts from all parts of the country.

Rev. C. D. Douglass, of Cincinnati, will lead the opening prayer and Scripture lesson was read by Rev. J. D. Haynes, of Nashville, Tenn. Rev. R. H. Boyd, promoter of the congress, and Secretary of the National Baptist Publishing Board, Nashville, Tenn., delivered an address. Dr. Boyd is one of the most noted negroes in the country. He was born a slave and spent his early life in slavery. He is a graduate from the school of experience, which is called among the negroes "Swamp University," and is at the head of the largest negro printing house in the world, supplying literature for the negro Baptist Sunday Schools of the country.

Officers of the Congress.

The officers of the Congress are: Revs. C. H. Clark, Nashville, Chairman; J. P. Robinson, D. D., Little Rock, Vice Chairman; Henry Allen Boyd, Nashville, Secretary; R. B. Hudson, Selma, Recording Secretary; J. M. Easterly, Chattanooga, Assistant Secretary; R. H. Boyd, Congress Director; N. H. Pius, Choirmaster; C. W. Boyd, Charleston, W. Va., Director.

"The Repsonsibilities and Possibilities of the Sunday School as a Spiritual Organization," was the first topic which was discussed by J. H. Hill, of Mississippi, and W. H. Hicks, D. D., of Alabama.

Rev. W. H. Moses, D. D., of Knoxville, Tenn., also delivered a short address.

Booker Washington Speaks.

The afternoon session was spent in discussing phases of Sunday School work, by many of the delegates. This [illegible] reception tonight in the chapel of the Institute. Addresses were delivered by William H. Carter, Chairman of the local committee; M. B. Stevens; Rev. J. H. Smith, Moderator of the Baptist Association; W. E. Burton, and Booker T. Washington. Dr. Washington was given an ovation by the delegates.

Responses were made by Rev. Henry Allen Boyd, of Nashville; W. S. Elkington, of Nashville; W. H. Moses D. D., Knoxville, and Dr. E. M. Griggs of Texas.

GENERAL BOARDS

C. Recorders

BOARD OF CHURCH EXTENSION.

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6/13/12

Districts:

1. A R. Cooper, Brooklyn, N. Y.
2. R. H. W. Leake, Raleigh, N. C.
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8. W. B. Lewis, Greenwood, Miss.
9. J. F. Griffin, Memphis, Tenn.
10. W. D. Miller, Houston, Tex.
11. E. W. Bird, Jacksonville, Fla.
12. W. H. Jones.
13. W. A. Glover, Jacksonville, Fla.
14. David Moikinya, South Africa.
15. A. W. Hackley, Cchatham, Ont.

Southern Christian Recorder.

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8. O. W. Childs, Brookhaven, Miss.
9. L. G. Duncan.
10. F. F. Washington, San Antonio Tex.
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12. H. C. Beasley.
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14. S. A. Sinamela, South Africa
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3. R. H. Bumry, Pittsburg, Pa.
   R. R. Downs, Charleston, W. Va.

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4. N. J. McCracken, Chicago, Ill.
5. N. C. Buren, St. Louis, Mo.
6. W. D. Johnson, Columbus, Ga.
7. D. H. Johnson, Orangeburg, S. C.
8. J. W. Washington, New Orleans, La.
9. J. A. Lindsay, Memphis, Tenn.
10. R. S. Jenkins, Dallas, Tex.
11. S. A. Harris.
12. C. R. Tucker, Oklahoma City, Okla.
13. H. G. Knight, Monrovia, Liberia.
14.
15. Theo. A. Smythe, Indianapolis, Ind.

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Bishop H. B. Parks, President, Chicago, Ill.

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5. J. R. Ransom, Topeka, Kan.
6. R. H. Singleton, Savannah, Ga.
7. R. W. Mance, Beaufort, S. C.
8. W. T. Strong, Vicksburg, Miss.
9. G. B. West, Montgomery, Ala.
10. E. J. Howard, Houston, Tex.
11. J. E. Stark, Tallahassee, Fla.
12. V. M. Townsend, Newport, Ark.
13. S. W. Ellis, Chicago, Ill.,
14. F. M. Gowe, South Africa.
15. C. E. Allen, Detroit, Mich.

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Bishop W. D. Chappelle, President

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5. A. M. Ward, Denver, Col.
6. L. H. Smith, Macon, Ga.,
7. S. Simmons, Charleston, S. C.
8. J. W. Hair, Jackson, Miss.
9. E. C. Edmundson, Montgomery, Ala.
10. Prof. H. D. Winn, Waco, Tex.
11. R. D. McClin, Tarpon Springs, Fla.
12. T. H. Jackson, Little Rock, Ark.
13. H. M. Steady, Sierra Leone, W. Africa.
14. David Msikinya, South Africa.
15. J. W. Jarvis, Pontiac, Mich.

Board of Sunday School Union.

Bishop J. S. Flipper, President.

Districts:

3. T. J. Askew, Washington, Pa.
5. M. S. Bryant, Hannibal, Mo.

A. J. Gray, Nashville, Tenn.
John H. Adams, Nashville, Tenn.
Prof. Richard Hill, Nashville, Tenn.
Jefferson Rhodes, Nashville, Tenn.

NOTICE

Everyone knowing of Mr. Abram Brunk please inform his heartbroken mother, Mrs. Anna Brunk, Coxsackie, N. Y., in care of the Rev. S. T. Quann.

NOTICE.

McAlester, Okla., May 30, 1912.

To all whom it may concern:—This is to certify that the Rev. T. J. Ross, pastor Ward's Chapel, A. M. E. Church,

of Mecklenburg, Ohio., has been suspended from all official standing in the A. M. E. Church for insubordination and gross violation of the laws of said church.

(Signed) CARTER H. WHITE,
D. PARHAM,
J. A. THOMAS,
Committee.

R. J. PATTON, P. E.

A. M. E. ZION CONFERENCE.

Big Fight Over Electing Additional Bishops—Bishop Blackwell Makes Recommendations.

Special to THE NEW YORK AGE.

Charlotte, N. C., May 7.—The twenty-fourth quadrennial session of the A. M. E. Zion General Conference, now meeting at Clinton Chapel, has gotten down to business, and the problems of the denomination are being considered.

The quadrennial address of the bishops of the church, read Saturday by Bishop J. W. Alstork, recommended that no more bishops be elected, as the eight prelates were able to do the work of superintending the affairs of the church and that the salaries of new prelates could be devoted to meeting other demands of the connection. This recommendation was met with cries of "no," from many of those who believe that additional bishops should be elected to take the places of Martin R. Franklin and J. W. Smith, who have passed away during the past four years.

Speaking of the educational work of the denomination, Bishop Alstork said that eleven schools and colleges were supported. "We congratulate ourselves," he read, "on the size of the splendid Livingstone College given by Andrew Carnegie, acquired largely through the influence of Bishop Clinton, J. Edward Mason and Dr. Booker T. Washington." Mention was also made of the completion of Hood Theological Seminary, which cost $20,000, and the high school at Greenville, Ala., which cost $40,000 to build.

The recommendations of the bishops read by Bishop Blackwell, follow in part:

That the financial secretary shall dispose of the general claims monthly as follows: To each bishop, $2,500 a year, including his traveling expenses; to the educational department, $22,500 a year; to church extension, $9,000; to home missions, $7,200; to superannuated ministers, $4,500; to widows and orphans, $4,500; to financial secretary, $1,200 a year.

MUCH ACTIVITY IN CHURCH CIRCLES

Three Big General Conferences are to be Held at One Time

SESSIONS INTERESTING

A. M. E. Church to Elect from Four to Five Bishops and Other Officers at Kansas City.

M. E. CHURCH HAS ISSUE

Delegates will Decide if Colored Bishop is Needed—A. M. E. Zion Church Has Bishop Controversy.

The holding of three general conferences at the same time in various parts of the country is occasioning more than ordinary interest in church circles.

Two conferences convened Wednesday—the A. M. E. Zion Conference and the M. E. Conference. The A. M. E. Conference is being held at Clinton Chapel. One of the chief subjects to be discussed will be the selection of additional bishops. Sentiment seems to be divided, as the majority of bishops do not favor electing more bishops at this session.

The advisability of electing a colored bishop to have charge of the colored ministers of the M. E. Church has been an animated theme for discussion for months, and the matter will be taken up and settled at the M. E. General Conference which is in session at Minneapolis, Minn. There are some colored members who are heartily in favor of the selection of a colored Bishop, while others are unalterably opposed to the plan.

The A. M. E. Conference will not convene in Kansas City, Mo., until Monday, and the session promises to be full of interest. The selection of from four to five new bishops and the election of editors for the *A. M. E. Church Review* and the *Christian Recorder* will be among the matters disposed of.

A. M. E. ZION CONFERENCE

Seventy-fourth Session Called to Order Wednesday — Session Will Last Twenty Days—Oppose Selection of More Bishops.

Special to THE NEW YORK AGE.

CHARLOTTE, N C., May 1.—The twenty-fourth general conference of the A. M. E. Zion Church opened here this morning at Clinton Chapel, with several hundred delegates and a large number of visitors in attendance.

The session will last twenty days. During that time the needs of every department of the denomination will be considered.

Among the delegates are a number of candidates for the bishopric and other positions within the gift of the church. The bishops are said to be opposed to the election of more bishops, and their view is concurred in by a number of the influential men of the church. Since the last session of the General Conference Bishops Martin R. Franklin and J. W. Smith have passed away.

Should additional bishops be elected those mentioned in connection with the honor include: George E. Clements, editor of the *Star of Zion;* J. S. Jackson, financial secretary; Dr. B. Colbert, Dr. R. B. Bruce and C. D. Hazel.

The *Star of Zion,* the official organ of the denomination, will be issued daily during the session.

The New York Conference delegates are: The Revs. L. G. Mason, M. A. Bradley, J. H. McMullen, R. M. Bolden, B. Judd, ministerial; Robert Lawrence and J. L. Taylor, lay delegates.

WANT COLORED BISHOP

Question Will Come up at General Conference of M. E. Church—Negro Ministers and Laymen Divided on Subject.

Special to THE NEW YORK AGE.

MINNEAPOLIS, Minn., April 30.—The question of one or more bishops of the race for the colored conferences of the Methodist Episcopal Church is agitating the minds of many of the delegates, who are here to attend the quadrennial session of the M. E. general conference, which opens Wednesday in the Auditorium. The delegates come from all parts of the world and represent many races and shades of opinion, and many of the colored delegates are inclined to think that because of these differences a colored prelate will be elected to supervise the work of the colored conferences of this country.

The bishop-for-races question has been agitating the minds of many of the most influential minds in the church since 1904, when an attempt to amend the law of the church so as to make a way for the election of bishops of races was voted down. It was at this session that Dr. I. B. Scott was elected missionary bishop to Africa, after Dr. J. W. E. Bowen, of Atlanta, who was in the r election to the episcopacy, had declined the offer.

During the past four years there has been considerable agitation for the election of a colored bishop. The matter has been generally discussed by prominent white and colored ministers, and some of the more radical among the colored members of the church have suggested autonomy or segregation for the 300,000 colored members of the de-

nation as a solution of the problem.

Prominent among those mentioned in connection with the bishopric are: The Rev. W. H. Brooks, pastor of St. Mark's M. E. Church, New York City; Dr. Robert E. Jones, who has made a fine record as editor of the *Southwestern Christian Advocate;* Dr. I. L. Thomas, who has just completed his eighth year as assistant field secretary of the Board of Home Missions and

Church; Dr. M. C. B. Mason, one of the secretaries of the Freedman's Aid Society, and Dr. Bowen. The last-named two have been candidates at previous general conferences. Some of the delegates declare that Bishop Scott should be elected to the full episcopacy.

DEDICATION OF THE NATIONAL PREACHERS' HOME

On the morning of June 11th, not withstanding the inclement weather, a host of friends together with Bishop H. B. Parks, D.D. and many of the ministers of the Colorado Conference assembled in the beautiful city of Colorado Springs, Col., to attend the dedication of the National Preachers' Home. The spacious living room, parlor and reception hall were filled to their capacity with those who gathered to give that Home to God as a place where His retired soldiers may spend their last days before they are mustered out of service. Rev. and Mrs J. W. Braxton, the amiable host and hostess, provided for the comfort of their guests, perfectly, and their gracious hospitality will long be remembered by those who partook of it.

At 2:30 p. m., Elder J. C. C. Owens introduced Bishop Parks as master of ceremonies. The scripture lesson was read by Rev. J. C. Bell, of Pueblo, and prayer was offered by Rev. J. H. Brown, of Trinidad. The Bishop introduced Hon. H. F. Avery, mayor of Colorado Springs, who welcomed the Preachers' Home to the city. The mayor extended a most pleasing welcome, which had the ring of sincerity throughout. He said he hoped to see that plot of ground covered with beautiful buildings—not only for retired ministers but for their wives as well. It is evident that the mayor had been misinformed along this line, as the Home was established for retired ministers and their wives.

A paper on "The Use and Necessity of the Preachers' Home" was read by Rev. Holmes. The paper closed with a special tribute to Rev. Braxton, in whose mind the idea of the Home first originated. Rev. A. M. Ward, of Denver, read an excellent paper on "The Trials and Difficulties of the Ministry." The paper showed conclusively that a great deal of time and research had been given the subject by its author. Bishop Parks then arose and, in his own masterly way, delivered an address that electrified his hearers. Words are inadequate to describe this wonderful address. So graphic and vivid was his comparison of the Preachers' Home to Pike's Peak that several turned to the window to view this great sentinel of the Rockies overshadowing the Home. Finally, in a most touching, comprehensive prayer, he gave the Home to God for the use of His servants. Thus closed one of the most beautiful and impressive ceremonies it was ever my pleasure to witness.

Sweet music was furnished for the occasion by the choir of Payne chapel. It was not possible for many of us to remain for the evening program, but we are told that a most excellent one was rendered. The city ministers in the persons of Revs. J. P. Watson, W. R. Stephens, Wm. Tillman and C. H. Boone were active in assisting Rev. Braxton to make the entire affair a success. Among the out of town visitors were Bishop Parks, Revs. Owens, Ward, K. P. Bond, Brown, Bell and Holmes.

J. B. HOLMES, Reporter.

Review of Negro In

AMUSEMENT QUESTION—A LIVE WIRE OF THE GENERAL CONFERENCE

The indications are that there will be no let up in the fight on paragraph 260 of the Discipline of 1908 (the famous paragraph 248) by those who conscientiously believe it to be a stumbling-block and a by-word in the Methodist law. The paragraph was placed in the Discipline in 1872 and opposition has grown steadily ever since. At the Los Angeles General Conference in 1904, 145 votes were cast for the retention of the paragraph in the Discipline, and 189 in favor of taking it out—a margin in favor of the majority of 256 votes. Apparently a very safe majority. But the vote at Minneapolis was quite different. There was only a majority of 76 for the retention of the paragraph out of a total of 815 votes. If the opposition keeps up this ratio of gain of strength paragraph 260 will be no more after the General Conference of 1916.

No question before the General Conference awakened so much interest outside of the Chuch as this question on Amusements. The secular press regarded the attempt to remove the paragraph, as did many others, as an effort to lower the bars and bid for the worldly-minded. The debate on the question before the General Conference shows that those who were in favor of the removal were as much opposed to dancing and card-playing as those who favored the retention of the much-discussed paragraph. The minority report clearly states the question from their viewpoint. It should be read carefully by all. We place it here in full:

THE MINORITY REPORT

Whereas, a persistent and widely extended misunderstanding of the attitude of our church upon the practice of doubtful amusements is embarrassing the church; and,

Whereas, certain legislation introduced into the laws of the church upon this subject in 1872 is cause of constant irritation and harmful and disturbing discussion; and,

Whereas, during the first one hundred years of American Methodism, a period characterized by unparalleled spiritual conquests, there was no other rule or law concerning popular amusements than that originally given by Mr. Wesley to his societies and afterwards adopted into the constitution of our church as framed by the fathers and,

Whereas, the General Conference of 1872, even in its legislative action on the subject declared the original general rule "sufficiently comprehensive," but proceeded nevertheless to catalogue certain specified practices as violations of the discipline; and,

Whereas, the principle of legislation governing said action of 1872 is one that involves the necessity of frequently revising an incomplete catalogue of forbidden amusements in order to meet changing conditions; and,

Whereas, such periodical revisions cannot be made without hurtful agitation in the church and are therefore inexpedient; and,

Whereas, it does not appear from the experience of the church that the principle of legislation has contributed either to the up building of true religious character, the increase of respect for the discipline and order of the church as a whole, or gives promise of such results, but is found to be a hindrance to the best type of pastoral appeal and to contribute to division among sincere and devoted members of the church; therefore, be it

Resolved, That while we most solemnly and insistently emphasize the admonitions and entreaties contained in chapter 68 of the Book of Discipline on this subject and disapproves the doubtful amusements specified in paragraph 260, we direct that in the next edition of our Discipline, instead of that portion of paragraph 260, which presents certain amusements by name and leaves many others unnamed, our rule on the subject of popular amusements to be the general rule provided by Mr. Wesley and in two General Conferences commended unanimously by our Board of Bishops, "against taking such diversions as cannot be used in the name of the Lord Jesus." And be it further

"Resolved, That we earnestly protest against the false accusations that we are abating in any particular our opposition to all amusements and social practices that oppose and hinder the development of the most spiritual and perfect type of the Christian character and we insist that the best corrective of such diversions is a deep and abiding spirituality."

We have italicised the last paragraph in order that special attention may be directed to the position of the minority on the question of amusements. Had the minority report prevailed there would have been still in the Discipline Paragraph 68 against Amusements, which lifts "a solemn note of warning and entreaty, particularly against theatre-going, dancing, and such games of chance as are frequently associated with gambling."

Let it be kept in mind that there are two statements in the Discipline against amusements—paragraph 68, in the advices, and paragraph 260. Had the minority report prevailed the Church would have still committed against Amusements, and that by *specification.* The removal of Paragraph 260 would have simply removed the expulsion clause, which, in many sections of the Church, is a dead letter. It should also be borne in mind that the Bishops at the General Conferences of 1900, 1904, 1908 and 1912, in the Episcopal address have recommended the removal of this paragraph.

But it is not our intention to discuss the merits of the question on either side. We desire to consider, briefly, an analysis of the vote taken at the last General Conference, as tabulated by the *Northwestern Christian Advocate.* We quote from the *Northwestern*:

"Among the white English-speaking conferences in the United States there was a total vote of 635, of which 293 voted to retain present legislation and 342 voted for the change—a majority in favor of the change of forty-nine. But this was completely offset by the vote of the colored and foreign-speaking members who together registered a total vote of 180, of which number 153 voted for the present legislation and twenty-seven voted for the change. Briefly the vote shows that the present legislation of the Church was made for us by our colored and foreign brethren, all of whom are equally loyal with us to the Church, but neither of whom faces or knows the social conditions of the great body of American Methodism throughout the northern half of this continent. Here is the statement in tabular form:

Divisions			
I.	White English-speaking conferences in the United States.	Pastors	187	139
		Laymen	155	154
II.	Foreign conferences in the United States			
		Pastors	3	17
		Laymen	2	19
III.	Colored conferences in the United States.			
		Pastors	3	39
		Laymen	2	41
IV.	Foreign conferences.			
		Pastors	11	17
		Laymen	6	20
	Total.....		369	446"

Heretofore it has been charged that the paragraph has remained in the Discipline because the Negro vote did not divide upon the question as the Church has ever reason to expect it should. At the General Conference of 1904 the vote of our colored Conferences was practically solid for the retention of the paragraph, and, at the last General Conference, 80 voted for the retention of the paragraph and only 5 for its removal. It is only frank to say that, while it is manifestly unfair to saddle the whole responsibility of the retaining of this paragraph on the Negro vote, it is perfectly within the bounds of propriety to state that such voting on our part has occasioned no little dissatisfaction. Had the white English-speaking Conferences been left to themselves to

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

vote on this question the paragraph would have been removed by a vote of 342 to 243. That is to say, the real controlling part of the Church failed to control in this proposition in which they are so intensely interested. Referring to the colored and foreign vote, the *Northwestern* says:

"Neither of whom faces or knows the social conditions of the great body of American Methodism throughout the northern half of this continent."

The tabulation of the foreign Conferences in the United States and abroad and the colored Conferences show a vote of 153 for the retention of the paragraph and only 27 for its removal. As a matter of fact, could the minority have secured 39 votes from the 293 cast for the retention of the paragraph, by the white English-speaking Conferences in this country, the minority would have won. The balance of power might adhere in the 293 votes of the white English-speaking Conferences as easily as it could adhere in the 180 votes of the colored and foreign Conferences. If all the white English-speaking Conferences of the United States had voted for the removal of the paragraph they would have had a total vote of 635 against a total vote of 180 of the foreign and colored Conferences. Nevertheless, an element in any organization that cannot become assimilated makes itself objectionable. To be a real part of a church or organization, an element introduced into the church or organization must become homogeneous. It must legislate for the whole Church and is duty bound, when it does not conflict with their own vital, personal interests, to suppress the sectional wishes and convictions or the consideration of a part, in the interest of the whole.

Elsewhere in this issue we are publishing two addresses on this question—one by President M. W. Dogan, of Wiley University, Marshall, Texas, who spoke in favor of the retention of the paragraph, and the other by Dr. M. J. Naylor, pastor of Sharp Street Church, Baltimore, Maryland, who spoke in favor of its removal. Both of the addresses were warmly commended. Doctor Naylor's address is significant in that it is the first time in the history of the Church that a colored man has spoken in favor of the removal of the paragraph. We predict that there will be more colored votes in favor of the removal of the paragraph at the next General Conference than at any General Conference previous

An Address in Favor of Retaining Paragraph 260

By President M. W. Dogan of Wiley University.

Mr. Chairman and Brethren of the Conference: possess no strength as a debater; I very seldom speak on matters in my own Conference, but I promised the Lord before I left Texas, and a large number of the Methodists, that I would meet this question face to face and use my voice to protest against any change in paragraph 260, and I am therefore here in hearty accord with the majority report of the committee.

While I am not prepared to speak for our entire membership on this question, I do know that a very large per cent of real workers in our Negro churches will think a great mistake has been made if dancing and games of chance and theatre-going and other diversions of doubtful moral tendency can be engaged in with the sanction of the church, however indirect this sanction may be. Such a chance would be regarded as a lowering of our standard of a most hurtful character, and a leaning toward worldliness that Methodists cannot afford to indorse. Yes, the slightest change would be looked upon by a large number as a weakening of the church on the question of amusements. There are those who would regard such legislation as a bid for membership, by the way they say we will increase, that could not be secured with reasonable standards of admission maintained, and a let down of bars to those already in that they might indulge in sinful pleasures. Should our desire for increased membership carry us to such a limit? Concessions can be made that will bring within our folds those who would prove very unsatisfactory. It appears to me from what I have seen and heard and read that we have too many light weight members already, and any scheme of increase that would make necessary wholesale conversion of members after getting them in the church might prove disastrous. Remember that large numbers of a certain kind would be a weakness and not a strength. If our churches are not as popular as they should be, if our pews are but sparsely filled, if these be a pressing desire for larger numbers, let us remedy all these things in a manner that will bring no hurt to our beloved Methodism. Let us warm up the pulpit as a means of gathering in the young people, rather than take on dancing hall annexes. Let us increase our numbers from those who come really seeking the way of life, and not expect such ones as desire to come because they can bring the world with them.

An Address for the Removal of Paragraph 260

By Dr. M. J. Naylor, Pastor Sharp Street Memorial Baltimore, Md.

We are all in perfect agreement as to the dangerous tendency of these diversions. The question is how best to combat them. No better suggestion can be found, I think, than the one given in the Episcopal address read by the sainted Bishop Goodsell four years ago. I read an extract: "The testimony of our Church against questionable amusements will be stronger, and the appeal to the conscience by our ministers more easily and forcibly made, if we combat these evils by spiritual rather than by legislative methods." Such is the deliberate judgment of our Board of Bishops, men pre-eminently wise and good as declared by two-thirds of their peers on a General Conference floor in their election to the Episcopacy 'Thou shalt not,' laid down without divine authority is a temptation and a snare to adventurous youth 'Johnny don't,' and 'Mary don't,' tends to arouse youthful curiosity, and Johnny does and Mary does Some would justify themselves in contending for these man-made laws upon the ground that we have ten commandments. There is no reason why we should add more because the Lord has already given ten. I warn and beseech you not to add, or make of equal authority, any law of this sort, lest we become the victims of the plagues that are written in this Book. Where the Bible stops in particularization we should stop, and proceed to lay down principles that will appeal to the individual conscience. The present law is an obstacle to such appeal in that it takes out of the appeal that which appeals, namely the appearance of honesty. For example, the present law charges the pastor with the enforcement of the Discipline. He feels that he cannot enforce it, and thereby conserve the largest and most sacred interests of those committed to his care, or that he is doing what the church wants him to do when he expels one-half of the young people who indulge in one or more of these diversions. Everybody knows there is a law against these things. Reference to it in public simply exposes the preacher to ridicule for failure to enforce what he cannot successfully enforce. But as an administrator of the laws he must enforce them. Hence, having to do what he cannot successfully do, he, too, becomes a violator of the law, and places himself in the same category with those whom he is set to discipline. So in order to save himself and his church from chagrin and ridicule, he says little about it to himself, and allows the youth to go quietly, though in a mighty current, on to ruin, save as he is able to counteract it by private persuasion. The fact is, the law does not accomplish its purpose as a preventative; and it is up to those who take issue with this position to show that less Methodists become victims to the ruinous tendency to these things than those in churches that have no such law, but who use the omnipotent deterrent of Paul: "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, acceptable, and perfect will of God." In like manner it paralyzes the efforts of our young people. It has been said here that there have been no memorials presented here for the repeal of this law Why have we had no memorials from the young people? Is it because the young people find absolutely nothing in the way of their indulging in those things that are prohibited by the law. These is nothing in their way. They are going right on, those who are disposed to. In like manner it paralyzes the efforts of our young people. Where there is no law, there is no transgression. This law in our book makes sinners of both preachers and lay mem

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WORK AMONG THE NEGROES

W. FRED LONG.

Mr. W. N. Hartshorn, president International Sunday School association and chairman of the committee on work among the negroes, called a meeting of his committee and southern secretaries while in New Orleans. Those present were W. N. Hartshorn, chairman; R. M. Weaver, Dr. Homer C. Lyman, Geo. W. Penniman, Arthur T. Arnold, Thos. V. Ellzey, H. A. Dowdle, D. W. Sims, Ezra J. Morgan, J. Van Porter, Miss Grace Vandiver and W. Fred Long.

Dr. Lyman made a glowing report of his work through the colleges where he has been at work, reporting teacher training and Bible study classes.

Mississippi having placed a negro in the field last August, the secretary, W. Fred Long, made a report producing the programs showing work accomplished and made a plea for help for all southern states. Brother Weaver made a like plea. Mr. Hartshorn then appointed the following committee:

A. T. Arnold, W. Fred Long and D. W. Sims, to make a recommendation. To this committee were added Dr. H. C. Lyman, G. W. Penniman. This committee met in room F, Grunawald hotel, Feb. 8th, and brought in a recommendation that an amount not to exceed three hundred dollars be appropriated to each southern state to employ a negro secretary to work among his race. Mr. Hartshorn, who is really the donor of this money and the pioneer leader along this home missionary effort, embraced this resolution in his report, making a speech as did our own Mr. Weaver, and the international executive committee adopted the recommendations. We trust all southern states will avail themselves of this opportunity to help those that need it.—Exchange.

ZION FINANCIAL HEADQUARTERS.

Special to THE NEW YORK AGE. 12-12-12

BIRMINGHAM, Ala., Dec. 10.—The formal opening of the new Financial Headquarters of the A. M. E. Zion Church took place last Sunday at the Metropolitan A. M. E. Zion Church, of which the Rev. J. F. Moreland is pastor. An immense crowd witnessed the impressive and inspiring ceremonies. Dr. J. S. Jackson was in charge. Bishop Alstork acted as master of ceremonies. Hon John C. Dancy, secretary of the church Extension Board, representing the general officers of the connection delivered an address, reciting the struggles of the church toward financial independence. Dr. J. W. Wood, Prof. T. W. Wallace, editor of the *Western Star of Zion* and Dr. Moreland also spoke.

NOT TO ELECT A COLORED BISHOP

Methodist Episcopal Church will Not Take Up Issue at this Session

SENTIMENT FAVORABLE

Constitution will be Amended and Negro may be Elected to Episcopacy at next Conference

TO INTRODUCE COMMISSION

Resolution Presented by Dr. W. W. Lucas Adopted—Bishop Scott Tells of Conditions in Africa.

Special to THE NEW YORK AGE.

MINNEAPOLIS, Minn., May 7.—While there is more favorable sentiment for the election of a Negro to the episcopacy than ever in the history of the M. E. Church, it is evident that there is not enough to elect one at this session. However, indications are that the constitution will be amended that will make the election of a black man as Bishop at the next General Conference a possibility if not a certainty.

This opinion is shared by Bishop Isaiah B. Scott, missionary Bishop to Africa, and Dr. W. H. Brooks, pastor of St. Mark's M. E. Church, and others.

New York Age 5-9-12

At the second day of the General Conference the colored members had their inning when Dr. W. W. Lucas of Mississippi offered the following resolution:

Resolved, That this General Conference requests the Boar of Bishops to appoint a Commission consisting of one minister and one layman for each General Conference district to look into the needs as to Episcopal supervision and conditions for growth of our 325,000 colored members and report to this body not later than one week from this day.

W. W. LUCAS,
J. M. SHUMPERT.
WM. McMORRIS.

Needs of Colored Members to be Further Looked Into.

In speaking in favor of the resolution Dr. Lucas said:

"Mr. Chairman and Brethren: The presence of 325,000 members of color, peculiarly situated, with peculiar environment and peculiar history, is itself sufficient to require special action and special consideration on the part of this body. We need more—it will be more of truth to say that we need some Episcopal supervision in the Far South. It is already hinted by our friends, those who have stood by us so long, that we, [illegible] in the South, [illegible] commensurate [illegible] this people. But we feel that you ought to know the facts. We have not had thirty days of Episcopal residence in four years. Now, if this thing keeps up, we will have to look our blue-eyed brother in the face, the man who has led us and helped us so long, and ask for fair play.

"Therefore, in order that the facts may get before this body, the Episcopacy Committee having already all that it can do, and not being able to take up matters unhandy to it from this body, I therefore offer this resolution, Mr. Chairman, and hope it will pass."

The resolution was ably supported by Dr. S. S. Jolly of the Delaware Conference, and Dr. H. W. Key of the Tennessee Conference. One colored delegate from Louisiana opposed the resolution which was adopted by an overwhelming vote.

Mohammedans Zealous in Africa.

Bishop Isaiah B. Scott, the only Negro Bishop in the M. E. Church, who is stationed in Liberia, in speaking before the members of the M. E. General Conference, stated that the Mohammedans are zealous in making converts in Africa, and that the struggle between that religion and Christianity is acute and constant.

Bishop Scott asked for an increase of $5,000 a year so more teachers and helpers could be employed, and gave statistics showing that eight years ago there was in Liberia the oldest foreign mission of the church with 3,301 members after 70 years of effort. Now the membership is 7,687. The Sunday School children then numbered 2,447; the figure is now 4,442. Church and school property has increased from $95,200 to $165,454. The number of children in the day schools is 1,965, of which 1,548 are of parents who are asking the church to help them to Christianity.

BAPTISTS

In Session at Houston Listen to Secretary Boyd's Report on Publication Board.

$181,102 SUM HANDLED

Every Branch of Great Denomination's Work Shows Remarkable Progress —Thousa. ds Present.

(Special to Chronicle.)

Houston, Texas, Sept. 12.—Brim-fu[ll] of information concerning the wor[k] of the Publishing House, located [at] Nashville, Tnn., owned, operated and controlled by Colored Baptists, an[d] cations from the Publishing House in fant in years but a tower of strength in the eyes of the people, was the 10th annual report of the Board operating this plant, made by Rev. R. H. Boyd, D. D., the founder of the institution, the present secretary, treasurer and manager, and Rev. C. P. Clark, D. D., Nashville, Tenn., chairman, before the National Baptist Convention which is holding its 32nd annual session in this city.

Baptists from all over the world are here. The report is in printed form and makes a book of more than a hundred peges. It is replete with data, statistics and recommendation on the publishing work as it directly affects the Sunday-school. Not in the recollection of the oldest members of the Convention has such a report of progress, shwing what a single denomination among the Negroes can do in less than a score of years, been attempted. The printing house, better known as the National Baptist Publishing Board, weathered the hardships of the most severe winter the South has konwn for a number of years. It tided over the watery and overflow spring which combined, it is estimated, compelled the suspension of twenty-five per cent of the Negro Baptist churches and Sunday-schools south of the Mason and Dixon line.

Dr. Boyd reports that during the past year ne wmachinery, new publications, new reports that during the past new year new machinery, new departments were added to the work.

Interesting indeed were the figures showing the enormous correspondence carried on by him. The report shows the correspndence by quarters: 1st quarter, 64,700 letters; 2nd quarter, 58,281 letters; 3rd quarter, 82,206 letters; 4th quarter, 67,026 letters. In other words, within the past twelve months 278,223 letters have been mailed out from Nashville, Tenn., to the churches and Sunday-schools of the denomination. One of the new deperiments of the Board which has lifted the Sunday-school work to a more important place in the eyes of the people is the Sunday-school Congress, the direct outgrowth of the Sunday-school department. The mammoth printing plant in Nashville is looked upon, the store-house of information to the Negro Baptists of the world, a star of the first magnitude to the race at large. The business and financial operations of the Publishing Board as outlined in the report of the Secretary bringing the gross expenditures of the plant to within the quarter of a million mark.

Secretary Bdyd shows that the hardest year in the history of the plant was experienced since the last annual meeting and yet the expenditures by quarters show from September to November, 1911, $30,277.95; December to February, 1911-1912, $27,314.72; March to May, 1912, $33,864.53; June to August 31, 1912, $33,945.01; missionary operations $55,900.10, making a total of $181,102.35. When this report was submitted and handed out to the representatives of the two and a half million Negro Baptists assembled, it was a surprise and the sensation of the convention. No one will doubt that Dr. Boyd has reached the Negro through church periodicals and publications from the Publishing House in Nashville as no other agency in the race has attempted to do. His direct supervision of the Sunday-schools puts the institution on in an enviable position. In closing the report Dr. Boyd dwelt upon the suspension of Sunday-schools and declared the discontinuation of many of them did not prevent the circulation of the periodicals from being increased by over 4,400 in the last twelve months.

QUESTION OF NEGRO BISHOPS

Christian Recorder 6/6/12

THE M. E. CHURCH ON A COLORED BISHOP.

The report of the Commission appointed "To look into the needs as to the Episcopal supervision and condition for growth of our 325,900 colored members," was in part as follows:

"Your Commission has heard at length the representatives of the Colored Conferences, who feel that racial conditions place unavoidable limitations on the present Episcopal supervision, and make it, in their judgment, desirable that one or more of their own race should be elected bishop.

"It is not desired by the Colored Conference and, under present conditions of public sentiment it is impracticable to elect a Colored General Superintendent who shall preside ove

White Conferences and supervise our white work.

"Under the constitution we cannot elect a Colored Bishop exclusively for Colored Conferences, as any Bishop elected must be a General Superintendent. That fact was recognized by the General Conference of 1904 in submitting the proposed change of the constitution to provide for 'Bishops for races and languages.'

"In view of all the elements making up this delicate and difficult situation, we recommend to the careful consideration of this General Conference the advisability of submitting an amendment to the constitution to provide for Bishops for the Negro race in the United States of America, limiting their Episcopal supervision to the same.

"We recommend that additional Episcopal Supervision be given to this work during the ensuing quadrennium.

"F. D. LEETE,
"Chairman.
"W. B. ANDERSON,
"Secretary."

WOMEN IN THE GENERAL CONFERENCE

Women as a rule have not had much to do with the government of the church, especially as regards voting, appropriating moneys and making appointments. They have, however, wielded a silent influence in these matters. And, though silent, the influence has been none the less real.

But in modern times, with the development of the larger economic life of woman, she has not only sought entrance into all fields of business, but also in the legislative department of the church.

While our own church does not have women as members of the General Conference, there are bodies of Methodists which do. It was in 1900, at the General Conference in Chicago, when women first entered the highest legislative body of the Methodist Episcopal Church. They have been in increasing numbers members of the General Conferences of 1904, 1908, and in 1912 there may be a hundred women delegates.

The A. M. E. Zion Church also has female delegates regularly elected by the electoral college.

The women have, except where they are general officers, no special arrangement for them. They are elected just as the men, and frequently a woman and a man may be elected lay delegates from the same conference, sometimes the woman leading. Fully fifty women will act as delegates and vote at the A. M. E. Zion General Conference in Charlotte next month.

But women cannot sit in our own General Conference as lay delegates, for according to the Discipline, page 212, paragraph 3, the following qualifications are given with respect to laymen: "Every layman elected delegate by an Electoral College shall be a member of said college and a MAN of good natural and acquired ability, who knows and loves the A. M. E. doctrines and discipline and has maintained a full, good and regular membership in said Church four consecutive years next preceding the General Conference."

CHURCH POLITICS IN THE WHITE GENERAL CONFERENCE.

In that part of the Episcopal address of the Methodist Episcopal Church, at the General Conference, at Minneapolis, referring to the Negro membership, the following position is declared:

On grounds of expediency and it may as well be said, by mutual preference, in view of all conditions, our Negro members have their separate Annual Conference and local church organizations. But not by one jot or tittle are their legal rights or sanctuary benefits abated by this arrangement. The Constitution and Discipline of the Church operate impartially and without reference to race, color, or previous conditions. Our colored people are represented in this body on exactly the same basis as our white membership, and in proportion to their numbers they have equal voice with their white brethren in legislation and in all General Conference elections.

This is a clean cut statement. The outcome of the election for the eight new Bishops demonstrated the truth of it, as Dr. Thirkield would hardly have been elected the eighth Bishop if the Negro delegates, finding they could not secure the election of Dr. R. E. Jones, had not concentrated their strength upon him. That is the one way to play church politics "for keeps." Played earlier in the game they may have succeeded in electing both Dr. Thirkiel and Dr. Jones, by a caucus agreement between the friends of the two. Such an understanding in the beginning of the voting on each of the eight ballotings would have possibly secured two of the eight Bishops. Anyhow, since the selection of Bishops in all of the conferences has been reduced to a question of church politics, the Negro membership of the white Methodist Episcopal Church may try the plan at the next General Conference, and if they keep at it they will win in the long run.

"They have equal voice with their white brethren in legislation and in all conference elections," says the Episcopal address." Very well, then, let them play church politics as "their white brethren" do it. If the morality of it is questioned we have the first election to fill a vacancy in the discipolate of the ministry of Jesus for precedent, the election of a successor to Judas Iscariot being necessary, when Matthias was elected over Joseph Barsabas Justus. That first election to the "Bishoprick" was highly interesting (Acts 1, i-xxvi), and significant, in that for the fourth time Joseph of Jacob was denied inheritance in Israel. The 250,000 Negro membership of the Methodist Episcopal Church are very nearly in the same position as the Negro membership of the Republican party: they have equality in the councils of the party, but in order that they get equality of benefits out of the organization they will have to play the "game of politics" as their white brethren play it.

CARDINAL GIBBONS' APPEAL.

Special to THE NEW YORK AGE. 2-29-12

BALTIMORE, Md., Feb. 28.—Cardinal Gibbons has issued a strong appeal for Catholic Negro and Indian Missions. The appeal is issued on behalf of the Catholic Board of Negro and Indian Missions, of which he, Cardinal Farley of New York, and Archbishop Prendergast of Philadelphia, are members.

The appeal follows, in part:

In making to you our appeal this year we call your attention to several important points. First, that the work of evangelizing the Negro and the Indian, owing to your past generosity, is growing; that there are now engaged in it a greater number of workers, and that more work is being accomplished. The body of secular priests and the number of religious workers among Negroes are greater than ever before. Secondly, that with the increase of the workers and the work there is necessity for means to carry on the work.

Again, there are now in our midst 70,000,000 non-Catholics, of whom the Negroes and the Indians form one-sixth only. Is it possible for us to fulfil our serious, adequate obligation toward them unless we show a fuller missionary spirit and activity, a spirit and penance and sacrifice for them far greater than any we have hitherto shown? Let us not forget that a woe is upon us if we preach not the gospel to them as it should be preached.

DR. THIRKIELD SOON TO RESIGN

(New York Monroe Jan 19-12)

President of Howa[illegible] been Elected Bishop of M. E. Church

NEGRO MAY BE HEAD

Many Candidates in the Field with Kelly Miller, Dr. Tunnell and Secretary Cook Spoken of

NO NEGRO BISHOP CHOSEN

Colored Delegates Unable to Secure Election of Negro as Bishop and Compromise on Dr. Thirkield.

Special to THE NEW YORK AGE.

WASHINGTON, D. C., May 28.—The election of Dr. W. P. Thirkield, president of Howard University, as Bishop of the Methodist Episcopal Church, has already set the people to talking about his possible successor. There are several candidates in the field, and the consensus of opinion is that for the first time in the history of the institution a colored man will soon be at its head.

It is rumored that Dr. Thirkield will tender his resignation as president of Howard University within a few days as he took the vow of office at Minneapolis with the other newly-elected Bishops Sunday before a large gathering.

Among those being spoken of to succeed Dr. Thirkield as head of the university are Prof. Kelly Miller, dean of the College Department at Howard; Dr. William V. Tunnell, professor of history, and George W. Cook, secretary of Howard University. Dr. Thirkield has not made known whom he favors as his successor.

Dr. Jones Fails of Election.

Dr. Thirkield was elected one of the eight new bishops of the M. E. Church after the withdrawal of Dr. R. E. Jones, editor of the *Southwestern Christian Advocate*. An effort to have a Negro elected bishop was made by the ninety-six colored delegates, and Dr. Jones was the logical candidate. However, the majority of white delegates did not regard the election of a Negro to the bishopric with favor and the selection of Dr. Thirkield as one of the eight new bishops was agreed upon in the nature of a compromise.

Dr. Thirkield is a native of Ohio, and was graduated from the Ohio Wesleyan University in 1876. For several years he was president of Gammon Theological Seminary, Atlanta, and under his guidance many of the most prominent ministers of the race in the South were trained. He gave up that position to become one of the secretaries of the Freedmen's Aid Society of the M. E. Church, serving there until 1906, when he was elected president of Howard University.

During his regime the college has been raised to a higher grade, the courses in nearly all of the departments being strengthened. The enrollment has risen from 800 students in 1906 to 1,400 this year. A new science hall and a library are among the buildings erected.

On coming to this city Dr. Thirkield began to take an active interest in the civic affairs of the district, and has spoken on the same platform with President Taft, Col. Roosevelt, Ambassador Bryce and other notables. He has also taken a deep interest in the welfare of the race in the District of Columbia, and is highly regarded by the colored people here. When the World's Sunday School Congress met several years ago Dr. Thirkield was outspoken against race discrimination in the parade.

Oklahoma Captures Congress.

Special to THE NEW YORK AGE. 12-19-12

Nashville, Tenn., Dec. 17.—Muskogee, Okla., was unanimously awarded the meeting of the Sunday School Congress for 1913. This action, which was taken by the joint boards in session here was in keeping with the indorsement of Oklahoma by the special committee that was canvassing the invitations which came from such cities as Chicago, St. Louis, Kansas City, Ft. Worth, Cincinnati, Memphis, Washington, Atlantic City and Binghamton. The boards in charge of the Congress, after reviewing the committee's recommendations, declared **Muskogee the winner because** of the inducements offered and the geographical location, together with the withdrawing of Texas, Kansas, Arkansas and Missouri from the race in favor of Muskogee. The date of the Congress, stated the secretary, Henry A. Boyd, will be from the 4th to the 9th of June inclusive.

Christian Recorder 5-15-12.

New York Age 5-31-12

Review of Negro In.

THE GENERAL CONFERENCE.

Christian Recorder 6/4/12

The General Conference is over. It was noisy, it was sometimes disorderly, the pessimist would only criticise and sneer. But he who sees deeper, understands more thoroughly the meaning of the noise and somewhat the cause of disorder, and they pale into insignificance in comparison with other more important features.

The General Conference is an independent body, and its independence is shared by the individuals making it up. The great majority of men who made up the General Conference were bent on serious business, and spoke and voted their honest convictions regardless of section, combinations, or church politics. The General Conference was far more thoroughly democratic in its method of procedure than the Congress of the United States, and only more noisy because it had proportionately more to do in so short a time.

The General Conference was pervaded by a spirit of fairness, which was most remarkable. As a rule the mob—or crowd—spirit is unreasonable, and its unreasonableness often leads to injustice. Not so with the General Conference. It was as impressionable as is a photographic film to light: every varying emotion was expressed; it applauded, it hooted, it yelled, it roared, it hissed, it moaned, it laughed, it stamped its feet, it threw up its hands, and in many other ways expressed its approval and its disapproval.

It permitted no grand stand oratory. When the display came, it called for the point. It sanctioned no personal reflections. Here it showed itself unusually intelligent, and unusually fair.

It wore its sympathies on its shirt sleeves. Often did a would-be orator start off smoothly amid applause, and as he sailed forth, his words of beauty were punctuated with vociferous applause, until venturing too far, he exposed perhaps what seemed to be a selfish motive, or drew an illogical conclusion or misrepresented the facts, or made a personal thrust. Then instantly the cheers changed to jeers, and the minute-ago-hero was driven from the floor with his colors seriously damaged. And the General Conference was no respecter of persons. Even if the Bishops departed from the course of proper procedure they were gently reminded.

The General Conference was energy, enthusiasm, good nature, ambition, serious purpose.

What did it do? If the noise had spent itself for nothing, as on a foot ball field, or at a political ward meeting, it would have been inexcusable. Its judgments were surprisingly sound. It must ever be a wonder to those not accustomed to the method of procedure how such sound conclusions, with such little deliberation, could be arrived at.

Four Bishops were elected with but little friction in a remarkably short time. These Bishops add real strength to our bench.

General officers were elected to run the general departments of the church.

The Book Concern and Christian Recorder put under a manager and an editor with definitely defined duties.

The Voice of Missions was ordered printed at the Book Concern, thus adding to the volume of work at the Philadelphia house.

The preacher's Home at Colorado Springs was adopted.

The historian was made a General officer.

The Bishops were allowed traveling expenses according to a regular unit of measure, and traveling expenses of lay delegates to the annual Conference is to be paid by the body which elects them.

The layman's missionary movement and the Evangelistic bureau were approved, and made General officers without salary.

The dollar money was redistributed, as follows:

40 per cent. to Financial Secretary; 36 per cent. to Conference; 8 per cent. to Missionary Department; 8 per cent. to Educational Treasurer; 8 per cent. to church extension.

Of the 36 per cent. given to the Conference, 90 per cent. of it goes to Conference Treasurer to be divided; 40 per cent. to superannuated preachers; 30 per cent. to widows and orphans; 20—per cent. to missionary preachers, and 10 per cent. to Conference contingent expenses.

The church was divided into 15 Episcopal districts, instead of 14, as heretofore.

The membership of Missionary Board was increased by making the President of the Woman's Mite Missionary Society and the President of the W. H. & F. M. Society members of the same.

Deans of theological seminaries were made members of the General Conference.

The Connectional Preachers' Aid Society was abolished.

The Bishops of West Africa and South Africa were returned to their districts, with the privilege of coming back to this country once during the quadrennium at the expense of the church.

The next General Conference was voted to be held in Philadelphia, at which time the celebration of the centennial of our Connectional existence will take place.

THE LAYMEN'S MOVEMENT OF THE A. M. E. CHURCH.

Christian Recorder 6/13/12

Prof. Charles H. Johnson of Wilberforce University, Ohio, has given special study to the Laymen's movement of the country.

Last June at the Bishop's Council at Wilberforce he presented a bill to the Council promoting a laymen's movement which was endorsed. Following up the work begun he went to the General Conference in Kansas City and there offered a bill to established a movement as a part of the missionary propaganda. The bill was adopted and Prof. Johnson was elected Secretary and Director of the movement. This movement is amenable to the Missionary Board.

The great object of the movement is to educate and inspire men along the line of missions, Home and Foreign. It is to bring into the church a larger efficiency and a larger giving of life and means. It is to increase the membership of the church on the part of men and boys. The watchword of the Quadrennium is, Evangelism and Evangelization, African Methodism a million strong by the end of this quadrennium.

In this movement every man is offered his largest opportunity for service. In this is the world wide program for the world's salvation and the individual's greatest spiritual satisfaction. This movement means Christian efficiency in social service. When the laymen realized their opportunity and rise up to meet their obligations to the Kingdom in serving the Church, then will the presence and promise of His power be realized in all relationship. The perpetuation and salvation of the Church is calling for men of courage, power, vision, consecration and action.

Prof. Johnson, the Director of this movement is a graduate of Wilberforce University; he had seven years' experience working in the South; he taught at the State College, Normal, Alabama and was five or six years teacher of Kittrell College, N. C., he has been a teacher in Wilberforce University about ten years.

Wherever he has worked he has been very active in Christian service; he always found time as a student and teacher to give the religious side of his work special attention.

His frequent attendance at great religious gatherings at State conventions, National and International, as the Y. M. C. A., the Christian Endeavor, Student Volunteer movement convention, Laymen's Missionary movements, Men and Religion Forward movement campaigns, the International Bible Conference has given him large acquaintance with the greatest religious leaders of the age of both races.

This new movement of advance in the Church must strengthen the faith of the multitude of men in Christianity and in its power to save and meet the needs of men.

OVER $200,000 IN DOLLAR MONEY RAISED

Financial Board of the A.M.E. Church in Annual Session

REV. JOHN HURST'S REPORT

Ministers and Laymen Gather at Kansas City for Twenty-four h General Conference.

Special to THE NEW YORK AGE.

KANSAS CITY, Mo., April 30.—Over $200,000 in dollar money was raised by the A. M. E. church during the fiscal year ending April 1. The annual meeting of the financial board of the denomination is in session in this city, and the report of the Rev. John Hurst, financial secretary, shows that the grand total of dollar money collected by all the episcopal districts amounted to $207,224.98.

The money raised by episcopal districts during the year:

First, $14,339.14; second, $16,374.80; third, $6,705.46; fourth, $15,432.55; fifth, $14,076.03; sixth, $30,588.45; seventh, $20,074.50; eighth, $16,228.70; ninth, $15,205.55; tenth, $11,410.35; eleventh, $16,408.35; twelfth, $25,367.30; thirteenth (West Africa), $364, fourteenth (South Africa), $4,650.

The money passing through the department known as dollar money, being raised in subscriptions of $1 each. The dollar money collections during 1908-09 amounted to $182,397.11; $198,540.25 was raised during 1909-10, and $202,663.17 in 1910-11. During the four years Dr. Hurst has been financial secretary the total dollar money collections amount to $790,825.51, the largest during any quadrennium.

Of this sum, 36 per cent, $284,697.18, has been retained by the various annual conferences for the support of superannuated ministers, widows and orphans; 10 per cent, $79,082.55, turned over to the Board of Church Extension; 8 per cent, $63,266.04, used to help in the general educational work of the denomination, and the remaining 46 per cent, $363,779.73, retained in the general treasury of the church to be used in paying the salaries of the bishops and general officers and in furthering the general work of the denomination.

Bishop H. B. Parks, chairman of the board, is presiding at the session. The members of the board are the Revs. A. L. Murray, Jersey City, N. J.; J. T. Jenifer, Chicago; Charles Bundy, Cleveland, O.; J. R. Ransom, Topeka, Kan.; R. V. Branch, Atlanta, Ga.; N. B. Street, Charleston, S. C.; W. T. Strong, Jackson, Miss.; J. M. Conner, Little Rock, Ark.; P. C. Hunt, Houston, Tex.; A. J. Kershaw, Tallahassee, Fla.; C. H. Shelto, Memphis, Tenn.; C. H. Johnstone, Liberia, West Africa; A. Fortune, South Africa.

Preparing for General Conference.

Prominent ministers and laymen of the African Methodist Episcopal

Church are gathering in the city to attend the twenty-fourth general conference of the denomination, which begins here next Monday. The delegates and visitors will number more than 500 and will come from South Africa, West Africa, the West Indies, South America, Central America, Canada and all parts of the United States.

The bishops of the church met here this week to consider the final draft of their quadriennial address, which is to be read to the general conference by Bishop Charles S. Smith. An elaborate program has been provided for the opening session, which will take place in Allen A. M. E. Church. The session will be called to order by Bishop Henry M. Turner of Atlanta, the senior bishop of the old church. The quadrennial sermon will be preached by Bishop C. T. Shaffer of Chicago.

Besides considering reports from various departments of the church, debating proposed legislation and discussing the pressing needs of the denomination, several new bishops and all of the general officers of the denomination are to be elected. The new prelates are to take the places of Bishops Edward W. Lampton, Abraham Grant, James A. Handy and Wesley J. Gaines, who have died since the last session of the general conference. Prominent among those mentioned for the bishopric are: John Hurst, financial secretary of the denomination; W. W. Beckett, secretary of missions; G. W. Allen, editor of the *Southern Christian Recorder;* W. T. Vernon, former registrar of the treasury; W. D. Chappelle, president of Allen University, Columbia, S. C.; H. T. Kealing, president of the Western University, Quindaro, Kan.; T. N. M. Smith, Savannah, Ga.; J. M. Conner, Little Rock, Ark.; F. J. Peck, California; M. M. Ponton, Alabama; and J. H. Jones, former president of Wilberforce University.

BISHOP JOHNSON HEADS BAPTISTS

Christian Recorder

Noted Pulpiteer Chosen by New England Convention.

4/27/12

MEETING HELD IN ORANGE.

Thirty-eighth Annual Session of Time Honored Missionary Body Attended by Thousands—Reports by Delegates Indicate Progress of the Denomination. Washington Selected For 1913.

By N. BARNETT DODSON.

Orange, N. J.—The thirty-eighth annual meeting of the New England Baptist missionary convention, which closed its sessions in the Union Baptist church in this town on Monday, June 17, was the largest held for many years. Delegates representing the various phases of the work in eleven states were present and made encouraging reports of their achievements.

The convention was in session five days and transacted a deal of business. President William A. Creditt, LL. D., presided over the deliberations until the new officers were elected and installed. The welcome on behalf of the ministers' conference of New Jersey was delivered by the Rev. Dr. J. C. Love of Montclair and on behalf of the white people by the Rev. Mr. Holden of Orange.

The Rev. Dr. John F. Patterson, pastor of the Central Presbyterian church, welcomed the convention on behalf of his denomination. His remarks, as did the former speakers', elicited much applause. "The day has passed," said Dr. Patterson, "when high walls are needed to separate evangelistic effort. On the foreign field there is more Christianity than at home. The churches in this community have achieved much good within the past few years, and I congratulate them for their good work."

Mayor A. B. Seymour sent a cordial letter of greeting in which he authorized Dr. Lawrence, pastor of the church, to extend to the delegates and visitors the freedom of the city in his behalf. The response to the various addresses on behalf of the convention was made by Dr. William A. Harrod, corresponding secretary.

Annual Sermon Thrills Great Throng.

The annual sermon to the convention is always looked forward to with unabated interest. It is a pertinent feature of the opening session, and the fact that on this occasion it was to be preached by the Rev. William Maurice Moss, successor of the late Dr. William T. Dixon in the pastorate of the Concord Baptist church in Brooklyn, was reason for special interest. It was Dr. Moss' first appearance on the program of the convention.

His subject was "Our Indebtedness." The words of the text were taken from Romans i, 14, from which Dr. Moss delivered a masterly sermon filled with thought and spiritual inspiration. His theme was "I Am Debtor." With this thought in mind he drew tears from the eyes of the vast audience of upward of 1,700 as he told of the sufferings of Christ for man's redemption and the triumphs of Christianity over heathen customs and creeds.

The next feature of the program for the first day was the annual election of officers. Owing to the lateness of the hour a motion was made to postpone the election until the next day. The chair announced the appointment of the various committees, which included the committee on time and place for holding the next annual meeting.

Dr. Creditt Delivers Annual Address.

The annual address by President Creditt, who has presided over the deliberations of the convention for the past four years, was a succinct review of the progress made by the organization during his administration.

Anticipating the report of the committee on enlargement appointed at the last annual meeting, Dr. Creditt dwelt at length upon the importance of looking after the educational and religious needs of the home field. He laid great stress upon the complex problems of education and maintenance of the institutions directly dependent upon the denomination for financial support first of all.

President Creditt also maintained that the colored churches should receive more recognition from the American people in order to further the efforts of the young people to secure an adequate education. On account of the high cost of living, he declared, parents of colored children are unable to clothe them properly and for this reason the attendance is irregular. He also indorsed vocational training.

Encouragement For New Officials.

The report of the nominating committee created much pleasant enthusiasm. There was no wrangle or wire-pulling. The report, which elected the general officers, was unanimously adopted. For president, W. Bishop Johnson, LL. D., Washington; vice president, W. P. Lawrence, D. D., New Jersey; recording secretary, Holland Powell, D. D., New York; corresponding secretary, W. A. Harrod, D. D., Connecticut, and treasurer, Robert D. Wynn, D. D., New Jersey.

Members of the board of managers are: Rev. W. A. Creditt, Rev. E. L. Cunningham, Rev. W. M. Moss, Rev. W. O. Harris, Rev. A. Childs, Rev. G. Hunt, Rev. S. W. Smith, Rev. G. H. Sims, Rev. M. W. Vaughan, Rev. J. C. Jackson, Rev. L. J. Brown, Rev. B. T. Moore, Rev. W. T. Watkins, Rev. G. T. Morris, Rev. A. C. Powell, Rev. S. W. Turner.

Educational board: Rev. A. Gordon, Rev. J. C. Love, Rev. W. N. Morton, Rev. J. B. Boddie and Rev. A. M. Harris. On the foreign missionary board the following will serve: Rev. W. P. Hayes, Mr. Love, Rev. L. W. Johnson, Rev. S. P. Drew and Rev. D. S. Klugh. Trustees for the widows' fund were appointed as follows: Rev. T. J. King, Rev. J. H. Wiley, Mr. Winn and Rev. J. L. Davis.

Educational Sermon by Dr. Walter Gay

The educational address was delivered by the Rev. Walter Gay, D. D., of Newport, R. I. R. C. Woods, president of the Virginia seminary and college, Lynchburg, Va., and Dr. W. A. Creditt, president of the Downingtown (Pa.) Industrial school, also delivered addresses bearing on the progress of the work in their respective schools.

The report of the committee on enlargement of the convention, the doctrinal sermon by the Rev. J. R. Brown, D. D., of Newark, N. J., the missionary sermon by the Rev. N. S. Epps of New York, objects of missionary endeavor, which included the convention's work in Haiti, Nova Scotia and Africa, were all given prominence in their regular order.

The receipts amounted to over $900. The convention fosters education, missions, home and foreign, and maintains a fund for the widows of the deceased ministers of the convention. The next annual meeting will be held in Washington with the Cosmopolitan Baptist church, of which the Rev. Simon P. W. Drew is pastor.

NO SUFFRAGAN BISHOP

But the Delegates to South Carolina Diocesan Council of the Episcopal Church Appropriated $500 for Negro Archdeacon.

Special to THE NEW YORK AGE.

BEAUFORT, S. C., May 14.—By a vote of nearly four to one, the South Carolina Diocesan council of the Episcopal Church decided against creating the position of suffragan bishop, to be held by a Negro, to substitute for the Negro suffragan, the council appropriated money for the maintenance of a Negro archdeacon for work among the Negro members of the church in this state. The resolution against the suffragan bishop proposal was adopted without debate, the council considering the winter's open discussion of the matter sufficient to enlighten all the delegates.

The majority report in favor was read at the morning session by the Rev. Walter Mitchell and the minority report against the Negro suffragan by R. I. Manning. Both were referred to the council, sitting as a committee of the whole, in the afternoon. The council took up the reports in executive session.

After passing on the suffragan bishop, $500 was appropriated for a Negro archdeacon for work among the Negroes of the state. This is a new departure in this diocese.

DEFER VOTE ON SUFFRAGAN BISHOP.

Special to THE NEW YORK AGE.

SAVANNAH, Ga., May 14.—The plan to elect a colored suffragan bishop in charge of work among the Negroes was approved in the report of a committee of the Episcopal diocese of Georgia at the annual convention last week. However, considerable opposition developed during the debate which followed.

The convention finally decided not to take action this year upon the matter of a suffragan Negro bishop.

New York Age 5-16-12

Review of Negro In.

THE EPISCOPAL ADDRESS

Delivered by Bishop C. S. Smith

Christian Advocate 4/13

Continued f

We would be remiss of duty should we fail to advise you of the agitation going on among the authorities of the American Missionary Association, the Freedmen's Aid Society, and kindred organizations, in favor of a reduction in the number of institutions having the college curriculum. The increased difficulty experienced in securing funds for their support, the great expense involved in their maintenance in comparison with the normal and industrial departments, the relatively small number of persons seeking the advantages of collegiate course, constitute the basis of the agitation to which we now refer. The consensus of opinion thus far in evidence would indicate the feasibility of selecting a few strategic centers at each of which to develop a well equipped college with a strong faculty and adequate appliances. There is a fixed value attached to the services of competent professors. The present low rate of compensation prevailing in most of our colleges is all out of proportion to the character of the services rendered, and the high cost of living. In 1910, there were 221 students in the college and scientific departments of our institutions of learning—no more than sufficient to make a respectable showing for one college. Then there is the minimum expense for tuition, etc., which keeps the earning capacity of our institutions to the very lowest point. To supplement the deficiency in the running expenses of our schools and the amount gained from their own resources, we have ed economy,

to appeal to the people for voluntary contributions. Unstinted praise is due the people for the liberal manner in which they have thus far responded. It is, however, a matter of conjecture whether this liberality will continue indefinitely. It would be well for you to devise some method for a readjustment of our educational work so as to secure larger and more practical results on a basis of increas

The years 1910-11, will ever be memorable in the annals of our educational work for the unprecendentedly large amount contributed by our constituency to the cause of Christian Education.

Conference Claimants.

We are deeply concerned for the proper care of our Confeence Claimants. Nevertheless, the present inadequate support furnished our superannuated preachers, widows, orphans, and mission preachers, should not be allowed to induce ill-considered action, as it is a question not of sentiment, but of economics based on the law of supply and demand. The framers our our Dollar Money Law wisely provided that a certain per cent. of the whole should be applied to the support of our Conference Claimants. It is to be remembered that the division of the dollar money law for the support of various officials, departments and benevolences is based on the requirement that one dollar shall be collected annually from or for each member. The latest statistics credit our Church with a membership of 620,234. The Dollar Money for the fiscal year ending March 31st, 1911, was $202,663.17 which in round numbers averaged 33 cents per capita for our entire membership. Not one dollar, mark you, from or for each member, but thirty-three cents! 36 per cent. of our $202,663.17 is $72,958.74. Presuming that each of our 75 Annual Conferences averages five superannuated preachers, it would require $93,750 to pay them the maximum allowance provided by paragraph 5, page 396 of the book of discipline—$250.00 per annum. Thus it will be seen that, if the entire 36 per cent. of the Dollar Money were applied to the support of our superannuated preachers, it would not be sufficient to meet the requirements of the Discipline, and would leave the widows, orphans, and mission preacher without one penny of sustenance from this source. Brushing aside all sentiment and dealing with a bare fact, what we need to do, and the only thing that will remedy existing conditions, is to fulfill the requirement of the dollar money law by collecting one dollar from or for each member. At present, the demand is greater than the supply. The crux of the situation is this: We must either reduce the demand to equal the supply or increase the supply to equal the demand. As we cannot keep our preachers in a state of perpetual youth, we cannot decrease the demand, and therefore, must augment the supply of support furnished our Conference Claimants.

The Dollar Money Law was enacted in 1872—now 40 years ago. In all these years, our people have advanced in intelligence and material wealth

om last issue.

Thirty-three cents per capita is no therefore a favorable showing at the end of four decades, at least, so we opine. Instead of indulging in weak and ill-founded sentiment about the grave injustice being done our Conference Claimants, let us spend our time and strength in striving for collection of one dollar from or for each member, and thereby pursue the only sane and efficient course that can terminate the alleged injustice concerning which so much is being said. The collection of one dollar annually from or for each member would not only enable us to meet the allowance of our Conference Claimants in full, but also to support the various benevolences of the church without raising collections on special days. Existing conditions might be ameliorated by adopting the recommendation made by Committee on Temporal Economy to the last General Conference, to-wit that 40 per cent. of the 36 per cent of the Dollar Money be appropriated to superannuated preachers; 30 per cent to widows and orphans; 20 per cent. to mission preachers and 10 per cent for Annual Conference expenses. In all probability this method would secure a more equitable distribution of the funds now available for the support of Conference Claimants.

Centennial of Organic Existence.

Connectional African Methodism will be one hundred years old April 1916. African Methodist Societies date back to 1787; hence the observance of the Centennial of the organization of the first society, in 1887, was perfectly consistent. The African Methodist spirit has asserted itself through societies of African Methodists 100 years up to that date. Before Connectional organization, this spirit had acquired a standing of respectability and influence. The Centennial to be celebrated in 1916 has a very different meaning; must reach very different results, and make very different impressions from that of 1887. During these one hundred years of connectional life, the Church uable work. It has maintained an organism which has exerted an influence in the civil, social, economical, political, educational and diplomatic affairs of our country. This church was a considerable factor in the great sum of opposition to slavery and demand for liberty. It has rendered mand of r liberty. It has rendered valuable service in building up the spirit of manliness in the people constituting its communion. It has strengthened this class in respect to self-government, assertiveness, and progress.

It has borne to Africa the strongest hand and warmest heart of all the Christian bodies of African descent. It has furnished men able to "stand before kings." It has given the country federal officers, varying in rank from clerks to diplomats. It has presented the cause of the American of African descent before Federal commissions and presidents. Its autonomy has been maintained absolute. It has presented the spirit of Christ to the Black Man. It has developed a ministry of intelligence and consistent religious life; such men as the greatest denominations operating among colored people have been glad to utilize. It has enlarged the spirit of Americanism, infusing a degree of self-assertion, wise self-care, patriotism, courage in defense of national government, and strength in the grasp of the forms and facts of the Christian religion.

In respect to the latter, the descendants of Africa on the American continent have yielded a larger fruitage to the Christian religion than all the darker races combined. The number of agnostics and infidels among the 10,000,000 persons of African descent in this country is practically nil. Of these 10,000,000, forty per cent. are actual church communicants distributed among the various denominations, those of the Methodist and Baptist persuasion largely predominating. This ratio is fully equal to that of the white population of this country. The Christian religion has not yet gained 4,000,000 converts among all the other darker races in the aggregate. And yet look at the millions of dollars that have been expended, and are still being expended, to extend the kingdom of God in India, China, Japan, and the South Sea Islands; to which may be added that wealth of robust intellects and splendid characters that have been consecrated to the work of foreign missions.

It may be claimed for the 10,000,000 persons of African descent in this country that they are firm believers in the essentials of the Christian religion. It would be quite a task to find one who would not readily con ing in singing "Praise God rom whom all Blessings flow." We ave heard of some—the victims of ross injustice and discrimination—efusing to sing our national anthem, 'My country, 'tis of thee," but we have thus far failed to note one refusing to sing, "Jesus! the name high over all." Of the 4,000,000 colored church communicants in this country, 1,500,000 are Methodists. We can claim one-third of this number for our share. Our ancestors had no part in exiling Jesus of Nazareth from the land of his nativity, but their native habitat, Africa, furnished him an asylum during his exile. Furthermore, our ancestors did not share in the crucifixion of the Man of Sorrows, but one of their number, Simon, of Cyrene, bore his cross part way up Calvary's rugged heights.

It would be almost a waste of words to remind you that the Centennial of our organic existence appeals to your supreme intelligence, consideration and interest to devise suitable means fittingly and profitably to celebrate its anniversary. It seems to us that the most feasible and practical course to pursue is the creation of a Commission charged with the duty of forming a plan, embracing such a scheme of exercises as will evoke the hearty interest and co-operation of our communicants at home and abroad. It is our further opinion that the financial returns from the Anniversary should be largely devoted to the equipment and support of our two leading theological seminaries—Payne at Wilberforce, Ohio, and Turner at Atlanta, Georgia.

The Nursery of the Church.

Whoever first defined the Sunday school to be the nursery of the church put forward a constructive analogy that has not yet been successfully challenged. The Sunday School is the sheltering place of young and tender vines—youthful and flexible minds—where they can be trained and inspired to seek the kingdom of heaven as the most vital object and the aim of life.

The Psalmist avers that children are an heritage of the Lord. He also likens them to olive plants about a table. It is highly apropos now to bring forward the ever-memorable promise of the Lord to David: "If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore." This should be a strong incentive for the Church to lay to heart, as a supreme duty, the training of youth in the nurture and admonition of the Lord.

We are appalled at the disparity between our Sunday school membership and that of our Church. According to the A. M. E. Hand Book, 1909, we have 216,850 pupils in our Sunday Schools—a trifle more than one-third of our church membership. We are aware that the Sunday School enrollment of the Methodist Episcopal Church, South, is thirty-five per cent. less than that of its Church membership. The Southern section of our Church shows the greatest disparity in this regard. One cause for this has been attributed to the fact that much of our territory in the South is rural, and that the bulk of our people live in the country. While there is much truth in this assumption, it cannot be accepted as the sole cause. In all sections of our Church there is a lack of appreciation of the fact that the Sunday school "emphasizes the spiritual privileges and rights of the child," and offers the medium by which the child can be brought to the "experience of spiritual consciousness, and to the expression of that consciousness in positive love of Christ and practical service of humanity." Some one, has wisely and truly said that, "The Church which neglects her young people proves herself improvident, and must neither wonder nor complain if Heaven leaves her nothing to nurse but her own desolation."

In the main, both the teaching force and equipment of our Sunday schools are below the recognized standards; in many instances alarmingly so. There is some ground for the inquiry, whether our ministry is as earnest and zealous in promoting

the interests of Sunday School work as it should be? Christ enjoined Peter to feed his lambs before he commanded him to feed his sheep. The Master expressed his displeasure with his disciples when they rebuked the parents who brought young children unto him. The echo of his tender, gracious, loving words will go down through all the ages—"Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."

We are glad to note that in the early part of 1911 our Sunday School Union issued a stirring call to our pastors, superintendents, and Sunday School workers generally, to make a concerted effort to double our Sunday School enrollment. Much useful literature, embodying a plan known as the membership contest, was sent out gratis. The movement was launched paign for scholars in the Church's as the greatest prize-winning cam history. A large sized poster was distributed containing among other appealing sentences the following:

"The membership of every Sunday school, little and big, must be doubled. Thousands and thousands of bright boys and girls all about us know not the helpful influence of the Sunday School. They can be reached; they must be reached; they will be reached. Let every loyal son and daughter of the immortal Allen, like Andrew of old, go out in search of his brother."

This call to action should be regarded as satisfactory proof that the management of our Sunday School Union intends to foster and strengthen proper Sunday School methods and system.

Temperance.

On the subject of temperance, our Church has never equivocated, wavered, or voiced an uncertain sound. Its position has always been one of bitter and relentless hostility to the liquor traffic. It has neither temporized nor compromised with this goddess of human woe, poverty, and wretchedness. And why should it? What is there in the liquor traffic to commend itself to the conscience or approval of right-thinking people? It is without a single virtue or redeeming quality, and richly deserves the withering execration, anathema! The Tri-Council of Colored Methodist Bishops at their meeting in Mobile made the following deliverance:

We would urge upon our churches the putting forth of more vigorous action and more vigilant care against the encroachments of intemperance upon our peace and happiness, our well-being and perpetuity. Every church society should be regarded as a stronghold of temperance workers and a fortress of temperance defense. The wily actors and organizations engaged in assault upon our homes, our ethical judgment, and our religious stability, are unscrupulous, tireless and unamenable to reason. To attempt to overcome them with human implements is to court failure. There is no other thought or work that should be more carefully laid upon the foundation of Christian experience, and reliance upon God, thus the effort to crush out the audacious and unprincipled monster alcohol. The greatest temperance reforms of the ages have succeeded by reliance upon God. Instance the tidal wave following the war cry of Francis Murphy "God helping me." Temperance is a fruit of the spirit and requires spiritual support and propagating energy. It must be attached to the Church, the Sunday School, and all auxiliary societies. The periodicals of the Churches, the Sunday School literature, the Reviews, and the Year Books, should be messengers, directors and saviours to the young and the old against this subtle enemy.

To this we would add that, while moral suasion has its place and value, the potentiality of the ballot as an effective weapon against the liquor traffic should neither be overlooked nor underestimated.

Spiritual Activities or Means of Grace.

We recognize that the General Rules and the Class Meetings being particularly characteristic of our common Methodism should, in spirit and patience, control every department of the Church, and that it would prove a calamity to retreat from them. Methodism instituted the Class Meeting and adopted the Prayer Meeting. We recommend the faithful adherence to the principles and practices on which our founders established this great form of organized activity.

We feel that the Class Meeting should remain in its rightful place as one of the chief means of spiritual exercise and growth in grace. Let us take steps to renew its youth by such means as will bring freshness and life into its meetings. We would suggest that the regular weekly prayer meetings be conducted by the leaders of the several classes in turn, thus throwing upon them the responsibility of success. Especially would we point out the utility of assigning each member and probationer to a class.

The Federal Council of the Churches of Christ in America.

This Federal Council is composed of representatives of the leading Protestant denominations in the United States of America. Its object, as set forth in the Methodist Year Book for 1911 is (1) To express the fellowship and catholic unity of the Christian Church; (2) To bring the Christian bodies of America into united service for Christ and the world; (3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches; (4) To secure larger combined influences for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life; (5) To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

It does not aim to interfere with the creed, form of government, worship, or with the autonomy of the Christian bodies adhering to it. Its province is limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians. Our Church was represented at the first meeting which was held in New York City, and in the second meeting, which was held in Philadelphia. At each of these meetings, our representatives were fully welcomed and cordially received. Our late colleague, Bishop Gaines, was a member of the Executive Committee. Bishop E. R. Hendrix, of the Methodist Episcopal Church, South, is the Chairman of the Executive Committee. The Corresponding Secretary is the Rev. E. B. Sanford, D.D., office 81 Bible House, New York City. We are quite sure that you share with us the conviction that we should co-operate in the furtherance of every good word and work.

"O blest communion, fellowship divine!
We feebly struggle, they in glory shine.
Yet all are one in thee, for all are thine."

Laymen's Movements.

Two movements originating in the past decade, each designed to stimulate the zeal and effort of the laity in the work of the Church, are the Laymen's Missionary Movement and the Men and Religion Movement. The purposes of the Laymen's Missionary Movement is to stimulate a great advance movement for missions. A national campaign in the interest of this movement was conducted during the winter of 1909-10 throughout the United States. Seventy-five conventions were held, culminating in a Congress convened at the Auditorium in Chicago, which was attended by more than four thousand men gathered from all sections of the country. They were prompted to assemble by a desire to hear of the present condition and needs of world-wide missions, and how to improve the condition and supply the needs. It was a momentous and significant gathering. The several views advanced, opinions voiced, and suggestions made, were finally, in part, expressed in concrete form in the following declarations:

1. It declared its conviction that according to their ability and opportunity, the laymen of the church are equally responsible with the ministers to pray and to plan, to give and to work for the Kingdom of God upon earth. That the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity for development, usefulness, and satisfaction, and appeals to men everywhere to invest their intelligence, their influence, their energies, and their possessions in the united effort of the Church of Christ to evangelize the world.

2. It urged the adoption by every Christian Church of regular and thorough methods of missionary education and finance, culminating once each year in a campaign of organized personal canvas of each congregation, with the earnest purpose of securing a systematic and proportionate contribution of every member toward the world-wide propagation of the Christian evangel. And that the vast world enterprise may be kept constantly before the minds and prayers of the people.

3. It recommended that there be formed in every denomination the Laymen's Missionary Movement charged with the responsibility of promoting missionary intelligence, intercession, and contributions, that the Laymen's Movement in co-operation with the established missionary agencies be authorized to provide such measures for supervision and assistance as the development of the work may require, and that the contributions go through the established channels.

The Laymen's Missionary Movement properly organized and conducted could be made a powerful auxiliary to the work of our Parent Home and Foreign Missionary Society. It world for Christ." It is a call to the cognizance of this movement and endeavor to utilize it.

The Men and Religion Movement.

The object of this movement is twofold: to promote self-consecration and personal effort in evangelism. In other words, to make practical and effective the ideal sentiment, "The world for Christ." It is a call to the rank and file of the laity for personal consecration in the work of soul saving. It bespeaks an affirmative answer to the query, "Am I my brother's keeper?" It means the hand to hand conflict in spiritual warfare for every man, woman, and child who claims divine kinship. When each Christian shall have become a bright and shining light, once more will the morning stars sing together and the sons of God shout for joy as the hosts of Israel, full panoplied and armed, assail the ramparts of sin until every knee shall bow and every tongue confess that Jesus is the Lord. The true idea of individual responsibility must be read into the lives of the laity, and find expression in individual activity and in an aggressive forward move-

ment for the evangelization of the world. Our allied Christian Endeavor League should be charged with the responsibility of stimulating our laity to personal consecration and individual effort for the salvation of mankind.

Tri-Council of Colored Methodist Bishops.

The second meeting of the Tri-Council of Colored Methodist Bishops was held in Mobile, Ala., February 9-11, 1911. This Council is composed of the Bishops of the African Methodist Episcopal Church, of the African Methodist Episcopal Zion Church, and of the Colored Methodist Episcopal Church of America. Its first meeting was held in Washington, D. C., February 12-17, 1908. The declaration and purposes adopted at the meeting in Washington were reaffirmed at the meeting in Mobile. An illuminating address was formulated and adopted from which we extract the two following paragraphs as evidencing the trend of thought of your chief pastors as well as that of the chief pastors of the two sister denominations:

Existing conditions and acts of other church bodies require of us the exercise of better mutual understanding, consideration and communion among our three bodies of identical doctrines, racial heredity, and of similar polities; that they so elevate and strengthen their influences by federating their forces that they may command the respect of the general spirit of church federation.

The federation of the Bishops of the three leading colored Methodist bodies means much in advancing the thought and hope of making Methodism among Negroes one co-operative body capable of great resistance to evil in our special communities, as well as of great corrective power in reclaiming and saving, training and cultivating our fellowman in general. It is true that no man liveth unto himself. Whether so acknowledged or not, these Methodist bodies are capable of influencing for good others beside the "Souls of Black Folk." God's word cannot return to Him void. We serve Him not alone for our own, but for universal salvation.

A genuine spirit of federation was in evidence throughout the entire proceedings, as well as an earnest desire to reach a basis of effective and permanent co-operation. We ask our approval of the work of the Council so far as it relates to the appointment of committees to prepare a Hymnal and a Catechism to be used in common by the denominations participating. It was agreed to hold biennial meetings of the Council. We deem it highly expedient to reproduce the declaration of the first Council, reaffirmed by the second, relative to ministerial transfers. It follows:

Review of Negro In.

1. We believe that the time is ripe for exchanging ministers who are in good and regular standing in their respective denominations composing the three branches of Methodism here represented, when such an exchange will promote the cause of Christ, strengthen our common Methodism, and contribute to the welfare of the race; and we recommend that the form of ministerial transfer be agreed upon in such manner as may be mutually satisfactory to the A. M. E., A. M. E. Zion, and C. M. E. Churches.

2. We would recommend, when a minister is expelled for gross immorality or any grave offense, that the fact of his expulsion be published in the chief periodicals of the respective bodies of Methodism here represented; and in no case shall such expelled minister be received in either Church until he has been restored in good standing in the Church from which he was expelled by the regular polity of our common Methodism.

3. We recommend, when a minister has been suspended from either of the three branches of the Christian Church, represented by the joint Council of Bishops, that he be not admitted to the itinerant ranks until his suspension has been lifted and he has been restored to good standing, or until twelve months shall have expired.

4. We recommend that ministers coming from either of the three bodies here represented, who may desire to unite with either one of the other bodies, be required to bring a certificate from their Presiding Elders or Bishops, showing their standing at the last session of their Annual Conferences.

This is a matter of very grave concern and of far-reaching consequences, and we recommend it to you for your approval, except that the issuance of certificates of good character be limited to the Bishops.

Conflict, the Condition of Progress.

Conflict is the condition of the growth and development of all forms of life. Everything possessing propagating energy is brought forth in travail and pain. Not even a flower blooms without a struggle. The blush on the cheek of a rose is the token of successful combat. Cast a seed of corn into the ground and instantly the germ within, aided by the properties of the soil—heat and moisture—begins the struggle to free itself from the body enveloping it. Thus freed the germ reincarnates itself into a new body for the purpose of propagation, which under normal conditions will develop into a stalk bearing several ears of corn. As the result of conflict, the one grain of corn has increased a thousand fold.

Conflict is the condition of the progress of an individual, race, or nation. There is not a single race-variety that has survived the attrition of the ages, and invested itself with dominating qualities, which has not marked every step of its progress with blood and with the flames of war. Conflict is the condition of progress in the moral and intellectual realm as well as in the physical. No reform, whether moral, religious, social or political, was ever carried to a successful issue without a conflict.

Some suggest that the ten millions of Negroes in this country should adopt the policy of non-complaint, non-agitation, and non-protest. It is said that an ounce of effort is worth more than a ton of complaint. Is not complaint attended with some measure of effort? Is not agitation complaint accentuated? Is not protest complaint encouraged? Only the brave protest. Cowards and sycophants never. To accept the doctrine of non-complaint is to court self-disaster. First, by inviting an inert and stagnant mental state; second, by lulling our consciences into tame submission to wrongs and injustice. No wrong ever righted itself; no form of oppression ever effected its own removal; no species of injustice ever furnished its own corrective. Therefore, if there are wrongs to be righted, oppression to be removed, or injustice to be corrected, we must complain, agitate, and protest. Protestantism, the cherished form of our religion, is but an extension of the word protest, and exemplifies the belligerent attitude of Luther toward Papal tyranny. But for complaint, agitation and protest, we might still be shrouded in the darkness of the Middle Ages, and the horrors of the Spanish Inquisition might be a present reality instead of an event of historic record.

Have we any just ground for complaint as to our present civil and political environment. We answer not by a voice from within, but from without. We cite the testimony of a member of another race-variety and one of the dominant class. We refer to Dr. James H. Dillard, formerly professor in Tulane University, New Orleans, La., and at present the executive of the Slater and Jeannes funds. In a lecture on "The Growing South," delivered before the Southern Educational Society at the Waldorf-Astoria Hotel, New York City, in the early part of 1911, among other things he said:

In my opinion, the races are settling down to a basis of gradual adjustment, which requires time and patience. If we wish to hurry, let us hurry in the way of better schools, better religion, better homes, and more land owners. I shall venture to mention four grounds on which I think the colored people have a right to make just complaint. The trouble may be in the North as well as the South.

They have a right to complain of their treatment in the lower courts which are the main courts for most of their people. It is a shame that less care is taken, less money paid, less thought given to insure justice in these lower courts than in the higher courts.

Another just ground for complaint is the treatment which they too often receive from the employees of public service corporations, especially from the employees of common carriers, such as ticket sellers and car conductors. I mean the humiliating treatment in the way of gruff words and manner.

Still another cause of complaint is that in many parts of the South, especially in the rural districts, the colored people are not provided with public schools which are open long enough or have sufficiently competent teachers. The education of the masses must depend on the public schools, and our Southern white people must learn that from every consideration of justice, as well as from every consideration of self-interest the masses of the race in the country must be brought out of the condition of ignorance and inefficiency.

The fourth complaint is that we are too apt to generalize the Negroes as a mass and judge the whole by the worst types. On the contrary, the colored people of the South should be encouraged to have self-respect and race-respect.

It remains for those who claim that we have no ground for complaint to negative the foregoing utterances, which, in our opinion, are the sanest, fairest, and most impartial of any that have yet been delivered in the history of post-bellum times.

It is an appalling thought that ten millions of people possessing 350,000 homes, valued at $2,125,000, and the owners of 240,000 farms with a total property valuation of more than $100,000,000, are without a single representative in the national halls of legislation, and outside of Illinois and Pennsylvania, not a single representative in a State Legislature. Unjustly and illegally deprived of the ballot in many States, by methods solely based on might to the utter disregard of right, we are forced to submit to taxation without representation. We do not object to an educational or property qualification as a condition to the exercise of the franchise. What we contend for, and for which, by the help of God, some of us will forever contend, is that we be granted the unobstructed right and privilege to qualify for and exercise the suffrage when competent to do so.

Rifts In the Clouds.

That the conscience of the nation as it affects the rights of the Negro, though slumbering, is not dead, is evidenced by the decision of a Federal Judge declaring the "Grandfather Clause" in the election laws of Maryland unconstitutional, being in conflict with the Fifteenth Amendment. The Judge of the Federal Court of Oklahoma, in his charge to the Grand Jury, urged that true bills of indictment be returned against certain persons for obstructing the approach of colored citizens to the ballot box; holding that the "Grandfather Clause" in the Oklahoma election laws is null and void and in conflict with the Fifteenth Amendment. We also note the decision of a Federal Judge in the State of Kentucky that Pullman cars, not being the property of the railroads, are not subject to the "Jim Crow" car laws of the State. He said those laws could not be made the ground for the exclusion of colored passengers therefrom.

In the early part of 1911, the Interstate Commerce Commission notified the various railroads operating in States where the "Jim Crow" car law prevails that, unless they furnished equal accommodations for colored passengers, the "Jim Crow" car laws would be ignored, and the separation of the races on the public highway be discontinued. The point of insistence on the part of the Interstate Commerce Commission was that discrimination in the equality of accommodation and convenience would not be tolerated where both races paid the same fare.

Perhaps the most important and far-reaching decision was that of the United States Supreme Court declaring the peonage laws of Alabama unconstitutional. This carries with it the unconstitutionality of similar laws in any state where they may have been enacted. Under the peonage system men have been kept slaves until their death, the slavery passing on even to their children. Abuses of various kinds, such as a Negro simply borrowing money, yet, the planter with the poor black standing by not daring to dispute, swearing that the Negro had signed an agreement to work out the loan, one year's contract expanding into several years' contract, by dint of interest on the money advanced, have been among crimes protected and nourished by States in which the peonage system was in vogue.

That the Supreme Court, with a native Southerner as its Chief Justice, has thus ruled is indeed a remarkable and encouraging fact; but that the whole case should have been fought out by Southern white men in the State where the Confederacy was organized, and where Jefferson Davis, its first and only President, was inaugurated, is a cause for even greater encouragement and confidence in the final triumph of right. Sojourner Truth once rebuked Frederick Douglass for a pessimistic and despairing speech with the question, "Frederick, Frederick, is God dead?"

It was a Southerner who first saw the fallacy and injustice of the peonage system, technically called Labor of Contract Laws. Southern lawyers, Messrs. Ball, Watts and Hart, pressed the case to a final decision, and Southern capital provided whatever funds were necessary to defray expenses. All honor to the men who fought the case on behalf of Alonzo Bailey, which to many of them meant political dethronement.

As it relates to our people, these decisions are rifts in the clouds of a depressed and restricted environment, affording some degree of hope and cheer. Let us thank God and take courage.

Recommendations.

1. That the title to all property purchased in foreign fields by home funds be vested in the Parent Home and Foreign Missionary Society, except Wilberforce Institute in South Africa.

2. That the Connectional Preachers' Aid Society be abolished, and an organization formed to be known as the Ministerial Brotherhood, for the support of which every itinerant minister shall be required to pay one dollar per annum; and a committee be appointed to draft a constitution and by-laws for the government of said organization. This recommendation is based on our firm conviction that the C. P. A., after twelve years of operation, has not served the end for which it was created.

3. Amend paragraph 1, Section 10, Chapter 3, page 363, of the Book of Discipline, so as to read, "By appropriation from the Dollar Money, eight per cent. of which shall be sent to the treasurer of each educational district."

4. The amendment of paragraph 7, Chapter 7, page 206, of the Book of Discipline, by adding, "Except in foreign fields, such as Africa, the West Indies, and South America." The object of this amendment is to remove the pastoral time limit in foreign fields.

5. That the resident Bishop in West Africa and the resident Bishop in South Africa shall be allowed to return to America once in two years, and that their traveling expenses shall be paid by the Financial Secretary.

6. That five per cent. of the forty-six per cent. of the dollar money be set aside for the development and extension of our home work; and, that this amount be administered by the Financial Department on the recommendation of the Bishops.

7. That a main building and a dormitory for male students be erected by the Financial Department and Church Extension Society jointly upon the site of Wilberforce Institute, Transvaal, South Africa; provided, however, that the land and buildings now belonging, or that may hereafter belong, to said Institute shall be transferred by deed to the Church Extension Society of the African Methodist Episcopal Church in the United States of America—said Society being a corporation existing under the laws of the State of Pennsylvania.

8. That only traveling preachers in full membership and superannuated preachers shall constitute the basis of representation in the election of delegates to the General Conference, and that only said traveling and superannuated preachers shall be competent to vote for delegates to the General Conference.

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Like the multitudes who clung to Him while here in humiliation and upon whom the pleasings and compassions of His grace now visit, they would listen to the gospel if they could hear it, but many of the religious leaders of today are as much against the gospel of God concerning His Son, Jesus Christ as were the scribes and Pharisees against Jesus Christ. Those who today believe that Jesus is God the Creator of all things, who died for us, but the third day rose in His own body on the cross, rose from the dead, ascended to Heaven and is coming again to set up His kingdom of righteousness and peace on this earth are accounted unlearned, ignorant, behind the times, narrow and all else that unbelieving words can describe. But his approval is everything. How utterly foolish seemed their accusation in the light of His question, "How can Satan cast out Satan?" (Verse 23.) How great and far reaching His saying in verse 27, "No man can enter into a strong man's house and spoil his goods except he first bind the strong man." The devil is the god of this world, blinding the minds of all unbelievers. The whole world lieth in the wicked one. And it was not wholly an untruth when he said to our Lord as he showed Him all the kingdoms of this world and the glory of them, "All that is delivered unto me, and to whomsoever I will give it." (II Cor. iv. 4; I John v. 19; Matt. iv. 8; Luke iv. 6). Those who talk of winning the world for Christ do not seem to believe these truths nor consider the necessity of getting rid of the devil, but it stands, as our Lord said—the strong one must be bound before his goods can be taken.

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It refused to restore the term "presiding elder" for that of "district superintendent."

It provided for the proper observance of the Semicentennial of Asbury in Methodism.

It ordered the second Sunday of May each year to be observed as "Mothers' Day."

It created new episcopal residences at Kansas City, Kans.; Atlanta, Ga., and Helena, Mont.

It refused to censure the editor of one of our periodicals on account of heterodox teaching.

It ordered ten per cent. of the Sunday-school missionary collection to go to the Board of Sunday-schools.

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Review of Negro In.

SOME THINGS DONE BY THE GENERAL CONFERENCE.

Zion Star

Report of Committee on Revision.

6/13/12 Adopted.

To the Bishops and Conference,
Dear Fathers and Brethren:—

We your Committee on revision beg leave to submit the following recommendations;

1. We recommend that the word al Fund, wherever it appears in the Book of Discipline read General Claims be $1.00 per member.

2. Easter Sunday shall be observed in the interest of the Church Extension Society.

Star of Zion

3. The fourth Sunday in June shall be observed in the interest of Education and the monies raised on both of these days shall constitute a part of the General Claims.

4. We recommend that the recommendation of the Federation of Bishops as to the one Common hymnal be adopted also as to Catechism.

5. We recommend that the order of Deaconess be instituted in our local churches when desired, and that such women that show fitness and who are adapted to this work be consecrated to it, provided they are nominated by their quarterly conference.

6. We recommend that instead of granting and renewing local preacher License in the quarterly conferences that it be done in the District Conference on the recommendation of the Quarterly Conference having passed a satisfactory examination.

7. We recommend One Ministerial delegate for every 10 pastoral charges up to 20 and above 20 one for every 15 pastoral charges, and one for every two-third fraction.

8. We recommend, That no General Officer shall appoint a substitute to attend any Annual Conference in the interest of his department.

9. We recommend: That, a Commission be appointed by the Bishops, which shall take up the invitations of the several cities for the entertainment of the General Conference, and not later than 2 years before the sitting of the same, meet and decide upon the city offering the best inducements.

10. We recommend: That paragraph 112 be changed so as to read that each Annual Conference shall levy upon each charge within its bounds the amount necessary to defray the traveling expenses of the delegates to the General Conference, and that each annual conference shall send $5.00 for board for each delegate and also $5.00 for each delegate elected, for the incidental expenses of the General Conference.

11. We recommend: That paragraph 19 and section 24, the word should be stricken out, and the word shall be inserted.

12. We recommend: That paragraph 211 Line (4) that the word five (5) be stricken out and 10 be inserted.

13. We recommend: That 10 per cent of the General Claims which shall be left in the Annual Conferences shall be disposed of by the Bishop and Annual Conferences.

Respectfully submitted:
A. G. Alstork, Chairman,
Geo. L. White, Secretary.

Report on Apportionment.

The Committee Recommended the Following Disbursements:—

Episcopal Fund, Bishops' Salaries	$ 17,600.00
General Secretary	600.00
Financial Secretary	1,200.00
Livingstone College	8,000.00
Hood Theological Seminary (For School $2000) (For Building $2000)	4,000.00
Lomax Hannon High School for Theological purposes	500.00
Editor of Star of Zion	1,200.00
Editor S. S. Literature	1,200.00
Editor Quarterly Review	600.00
Varick Monument	4,000.00
To save Church New York City Rush Memorial (New York)	5,000.00
To Educational Schools other than Livingstone College	11,000.00
Church Extension	10,000.00
Mission Board (Home)	7,200.00
Superannauted Ministers	4,500.00
Widows and Orphans	4,500.00
Contingencies	4,500.00
Editor Western Star of Zion	600.00
	81,500.00

Motion by Bishop Walters: All money to be sent to Financial Secretary and distributed from that point. Carried.

Motion by Bishop Caldwell: That the word General Fund be changed to "General Claims." Carried.

Recommendations From W. H. and F. M. Society.—(Adopted)

The Committee on W. H. and F. Missionary Society beg leave to report th following recommendations:

1. That the Young Woman's Missionary Society be accepted as an auxiliary of the Missionary Department.

2. That a contingent Fund be provided for, assessing each member 10 cents. annually 5 cents. to be retained in the local Treasury, and 5 cents. be sent to the General Treasurer. This to apply to the 3 Departments.

3. That one-half of the money raised in local societies be retained in Treasury for local purpose and one-half sent to General Treasurer for Foreign work.

4. That we pay $100 annually toward the education of Nancy Ampiah, a native African girl, attending school in Africa.

5. That we create a Department of supplies for the Foreign work. To collect, clothing, medicine, literature etc., and these be sent to the Foreign fields from one.

6. The General Secretary of the Young Women's M. Society and Gen. Supt. of Buds of Promise edit and send out Literature for their respective Departments.

7. That the payment of $1.00 at one time, from an honary member into the Treasury of the W. H. and F. M. Society will constitute him a **Life Patron.**

8. Twenty dollars paid to Treasurer for a departed friend will make him or her a **Memorial Member.**

9. That the Executive Board send out a printed Annual Report by September of each year.

10. We recommend the following additions to the constitution of the W. H. and F. M. Society, that Section 4, page 8th shall read thus:—It shall be the duty of the District Treasurer to receive district membership fees, at the convention, and all money collected at the Quarterly Mass meeting from the three departments be sent to the General Treasurer by the District Treasurer, immediately on the rise of the mass meeting.

11. That the Bishops wives and widows be elected Vice Presidents and shall be active members of the Executive Board and have the privilege of organizing societies anywhere in the General Church.

12. We recommend that Mrs. Ada Hall of Alabama, and Mrs. Lena Harris of Johnstown, Pa., be elected National Organizers of the W. H. & F. Missionary Society of the A. M. E. Zion Church.

13. That the General Treasurer report monthly through the "Seer," money received from Local Societies.

14. That the age limit for the Buds of Promise be from infancy to 14 years.

15. That the age limit for the young women's Branch be from 14 years to an unlimited age for unmarried women.

16. We recommend that the sick African boy at Seny Hospital, New York City be removed and turned over to Dr. Shaw, to be taken to his home, until his entire recovery.

17. It was decided by unanimous vote that we recommend Mrs. J. S. Jackson, be elected Editor of the Woman's Department of the "Missionary Seer," for the W. H. and F. M. Society.

18. We recommend that the Board of Foreign Missions be responsible for the disposition of the African Boys, with the understanding that the W. H. and F. M. Society pay for their Education. We request the Board of Missions to place the two small boys in Lomax Hanon High School.

19. We recommend the following nominations: Pres., Mrs. K. P Hood, N. C., Mrs. Mary J. Small Pa., Vice President Mrs. M. E. Washington, Ind., Mrs. Daisy Johnson, Ala., Treasurer Mrs. M. E. Harris, N. C., Mrs. Ida Smith, Washington, D. C.; Recording Secretary Miss S. J. Janifer, Washington, D. C., Mrs. L. B. Evans, Ky.; Corresponding Secretary Mrs. A. W. Blackwell, Pa., Mrs. Ida Hart, Paterson, N. J., Secretary Y. W. B. Miss Victoria Richardson, N. C., Miss Blanche Dillard, Pa., Buds of Promise, Mrs. M. L. Clinton, N. C., Mrs. Ella Caldwell, Pa., Editor of Missionary Seer: Mrs. J. S. Jackson, Phila.; Miss Lydia G. McIlwain, S. C.

Signed:
L. B. Evans, Sec. W. H. & F. Society.

Report of Committee Appointed to Visit The Good Samaritan Hospital.

We the members of the Committee appointed to visit the Good Samaritan Hospital of this city beg leave to make the following report:

The chairman, Rev. E. P. Mayo had the committee and general friends to assemble about 2:30 p. m., on May 10, 1912 at Clinton Chapel, the seat of the General Conference, and we proceeded at once to the Good Samaritan Hospital which is located on Hill Street two doors from Mint Street.

We were escorted through the Hospital by Miss Sankey B. Everett, the matron, who is a graduate of Freedman's Hospital at Washington, where she received her training as a nurse. The Hospital has large comodious rooms and can accommodate sixteen patients at one time. The surgical or operating room is well equipped with the most modern implements and instruments. The nurses quarters are on the first floor also the kitchen and dining room.

The operating room and the patients rooms are located on the second floor. There are bath rooms on each floor, also linen closets. Ten patients were undergoing treatment at the time of our visit.

The Hospital is operated by the white ladies of the Episcopal Church as a philantaropic enterprise in behalf of the colored race. The regular attendant physicians are white but any doctor may attend any of his patients who enter the hospital. All the nurses and other help are colored. The rate charged for patients is one dollar per day.

The members of the visiting party were: Mrs. Elizabeth Evans, Mrs. T. A. Auten, Mrs. E. U. A. Brooks, Miss Daisy Johnson and Miss Nelson, Revs. E. P. Mayo, B. J. Judd, W. D. Clinton and E. U. A. Brooks. We were accorded the most courteous treatment by the obliging matron and her assitants and inasmuch as the Hospital is less than ten minutes walk from the seat of the Conference and as an institution is playing a most important part in the life of our race in Charlotte, we recommend that the members of this body visit it as individuals whenever convenient for them to do. We wish to commend the good white citizens of Charlotte for creating and maintaining this splendid hospital in cooperation with and for the benefit of our people in this city.

E. P. Mayo, Chairman.
E. U. A. Brooks, Secretary.

Report on Foreign Missions (Adopted)

To our Honorable Board of Bishops and General Officers and Delegates composing the 24th Quadrennial Session of the A. M. E. Zion General Conference now assembled:

We your Committee on Foreign Missions after carefully examining all the phases of our Foreign Missionary Policy and noting the weak points in our regulations governing the same and recognizing the fact that the amount of money needed to successfully carry on the work is far greater than the amount we have been giving to the same and knowing that the Great A. M. E. Zion Church are anxiously awaiting the hour when our ven-

erable Fathers shall make the call for our thousands of dollars to educate and bring to a more glorious light of Christian civilization our millions of Brethren who are lost to our Zion, Lost to Almighty God, Lost throughout all eternity unless we do our part.

We therefore recommend:

First:

That this General Conference set apart a Foreign Misionary Board separate and distinct from that of Home Missions composed of the Bishop assigned to Foreign Mission work and one member from each Episcopal District, Two of said members to be energetic Laymen.

Second:

That half of all moneys collected by the Woman's Home and Foreign Missionary Society go to the foreign work.

Third: For Third See Report on Education.

Fourth:

That all such moneys raised by the Sunday Sheools be used for Education and that by the Board for salaries of missionaries.

Fifth:

We recommend forcibly that the educational interest of Zion in Africa receive a much greater amount of financial support and that the School on Prospect Hill in the Cape Coast District be made the Livingstone of Africa.

J. V. Catledge, Chairman,
R. McN. Williams Secretary,
Frank Arthur Pinanko,
Jno. J. Pearce,
H. B. Pettigrew,
J. E. Aggrey.

Resolutions of Thanks.

WHEREAS, It has pleased Almighty God to permit us to re-asemble in this the 24th session of the General Conference with no visible mark of his displeasure upon us, and whereas

That during our sessions His spirit hath at times been in our midst, and blessed us in our feeble attempts to dispatch the business of the General church and to legislate for what we thought to be the best interest of the constituency we represent and

WHEREAS, The Local Commiteemen, the ministers, members and friends of this city have received and entertained us the very best they could and which was exceptionally good, taking all things in consideration, and

WHEREAS, The generous white friends in almost every walk of life have acquiesced so cheerfully to our various requests by sending us provisions, furniture, and street cars to augment our social comfort,

THEREFORE, Be it, Resolved 1st, That we the Bishops General Officers ministers and Lay Delegates and visitors of this General Conference do hereby record this this medium or genuine thanks for these splendid courtesies and this hospitable treatment.

RESOLVED 2nd That, we obligate ourselves to pray for God to continue His special benediction upon this city and its inhabitants.

Respectfully submitted:
Prof. H. V. Taylor,
W. H. Howard
J. W. Brown,
H. W. Allen..
T. A. Auten
W. I. Rowan,
——Lee.

Hood Theological Seminary. (Adopted)

Your Committee on the Hood Theological Seminary beg to submit the following recommendations:—

1. That the Seminar yremain as at present under the management of the President and Board of Trustees of Livingstone College, except that a Dean shall be appointed tt a salary of $1,000, and that he shall act under the direction of the President and Board of Trustees.

2. That each conference in the Connection provides a scholarship of not less than seventy-five dollars ped annum for a young man of promise possessing gifts and graces, and looking toward the ministry.

3. That our Bishops, Presiding Elders, and pastors everywhere encourage acceptable young men for the ministry to enter our own Seminary for training.

4. That the staff of teachers be increased so as to permit of the addition of a suitable course for ministers whose educational qualifications will not admit of their pursuing the regular course.

5. That no charges be collected for tuition from students pursuing a course in the Seminary.

6. That the ten per cent. of the Educational money from the Conferences for the aid of the students in the Theological Seminary be continued.

EPISCOPALIAN WORKERS MEET

Meeting Held Last Week at Newbern, N. C.—H. B. Delaney Chosen President and G. F. Bragg, Corresponding Secretary.

9-19-12 Age

Special to THE NEW YORK AGE.

NEWBERN, N. C., Sept. 17.—At the meeting of Episcopal Workers Among Colored People, held here last week, Archdeacon H. B. Delaney was elected president and the Rev. G. F. Bragg corresponding secretary.

The following are connected with missionary department work of the church:

First Missionary Department.—The Rev. Walter D. McClane, Cambridge, Mass.; the Rev. Harry O. Bowles, New Haven, Conn.; the Rev. Alonzo Johnson, Harrford, Conn.

Second Missionary Department.—The Rev. Hutchens Chew Bishop, New York; the Rev. Everard W. Daniel, New York; the Rev. John Wesley Johnson, New York; the Rev. Floarda Howard, New York; the Rev. E. George Clifton, D.D., New York; the Rev. Nathaniel Peterson Boyd, Brooklyn; the Rev. George Frazier Miller, D.D., Brooklyn; the Rev. George A. McGuire, New York; the Rev. E. N. Pearth, Mt. Vernon, New York; the Rev. Owen Meredith Waller, M.D., Brooklyn; the Rev. Maximo F. Duty, D.D., Brooklyn; the Rev. E. N. Hollings, Jamaica (L. I.). N. Y.; the Rev. Joseph W. Livingston, Buffalo, N. Y.; the Rev. August E. Jensen, Asbury Park, N. J.; the Rev. Robert Davis Brown, Newark, N. J.; the Rev. James Nelson Deaver, Atlantic City, N. J.; the Rev. G. M. Plaskett, Orange, N. J. the Rev. E. Robert Bennett, Camden N. J.; the Rev. Stephen Decatur Phillips, the Rev. H. A. S. Parris.

Third Missionary Department.—The Rev. Henry L. Phillips, D.D., Philadelphia; the Rev. Robert H. Tabb, Philadelphia; the Rev. John Richard Logan Philadelphia; the Rev. A. C. V. Cartier Philadelphia; the Rev. Henry Stephen McDuffy, Philadelphia; the Rev. Ernest S Thomas, Philadelphia; the Rev. J. I Harewood, Philadelphia; the Rev. John Randolph Brooks; the Rev. Edmund I Oxley, Harrisburg; the Rev. Scott Wood, D.D., Pittsburgh; the Rev. Geo. Freeman Bragg, D.D., Baltimore; the Rev. A. H. Maloney, Annapolis, Md.; the Rev. William Victor Tunnell, Washington, D. C.; the Rev. Thomas Jacob Brown, Washington, D. C.; the Rev. Oscar L. Mitchell, Washington, D. C.; the Rev. Franklyn I. A. Bennett, Washington, D. C.; the Rev. J. C. VanLoo, Washington, D. C.; the Rev. Edward Douse, Washington, D. C.; the Rev. Arthur W. H. Collier, Washington, D. C.; the Rev. S. N. Griffith, Charlestown, W. Va.; the Rev. James S. Russell, Archdeacon Southern Virginia; the Rev. Rev. Emmett E. Miller, Petersburg, Va.; the Rev. Samuel W. Grice, Petersburg, Va.; the Rev. D. J. Lee, Norfolk, Va.; the Rev. S. Alonzo Morgan, Portsmouth, Va.; the Rev. E. H. Hamilton, Hampton, Va.; the Rev. Jos. Fenner Mitchell, Alexandria, Va.; the Rev. H. T. Butler, Houston, Va.; the Rev. Joseph W. Carroll, Bracey, Va.; the Rev. John Thomas Harrison, Totaro, Va.; the Rev. C. L. Simmons, Union Level, Va.; the Rev. Charles L. Somers, Richmond, Va.; the Rev. John C. Dennis, Forkville, Va.; the Rev. John I Scott, Miller's Tavern, Va.

Fourth Missionary Department.—The Rev. Henry B. Delaney, Archdeacon North Carolina; the Rev. James ward King, Raleigh, N. C.; the R. J. Johnson, Durham, N. C.; the J. K. Satterwhite, Winston-Salem, N the Rev. John W. Perry, Tarboro C.; the Rev. Robert N. Perry, W N. C.; the Rev. C. H. Male, O C.; the Rev. I. T. Kennedy, F lin, N. C.; the Rev. William Georg Avant, Archdeacon of East Carolina the Rev Junius L. Taylor, D.D., New Bern, N. C.; the Rev. W. B. Suthern the Rev. John S. Simmons, Waynesville, N. C.; the Rev. Joseph Silas Quarles, Columbia, S. C.; the Rev. Jesse David Lykes, Charleston, S. C.; the Rev. Jacob R. Jones, Columbia, S. C.; the Rev. Geo. E. Howell, Columbia, S. C.; the Rev. William J. Heritage, Edenton, N. C.; he Rev. John Walter Heritage, Kinston, N. CS.; the Rev. Robert Bagnall, Spartansburg, S. C.; the Rev. John J. Pusey, Charleston, S. C.; the Rev. J. B. Elliott, Waterboro, S. C.; the Rev. Eugene Leon Henderson, Archdeacon of Atlanta; the Rev. A. E. Dev, Atlanta, Ga.; the Rev. J. Stewart Braithwaite, Atlanta, Ga.; the Rev. Richard Bright, Archdeacon of Georgia; the Rev. M. M. Weston, Savannah Ga.; the Rev. Ferdinand M. Mann, Darien, Ga.; the Rev J. J. N. Thompson, Brunswick, Ga.